



I WILL COME
AGAIN

THE COMING KING

WHITE

THE COMING KING.

“This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11.

By JAMES EDSON WHITE.

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INTRODUCTION.

THE great plan of redemption by which man is enabled to regain the glorious and happy state which sin lost to our first parents, may well attract the attention and interest of every son and daughter of Adam.

Christ is the great central figure of this wonderful work. It is the design of this book to show his relation to this world from its creation to its final redemption, when it will again bloom like the garden of Eden of old, and become the happy home forever of those who accept the mercy which Christ offers.

The first few chapters pass rapidly over the early periods of this earth's history. It shows Christ as the Creator and Redeemer. The fact that Christ is the One who has been connected with this world from the beginning as Creator, as the Leader of Israel in the wilderness, the One who inspired the prophecies of the Old Testament, adds wonderful force to his work as Redeemer, and as man's Mediator and Advocate with the Father.

The primary object of this book, however, is to present the Bible view of Christ as the coming King. In its pages we look forward to the time when, not as Creator, not as the Leader of Israel, neither as the Man of Sorrows will he appear to this world, but as one who comes in the blaze of his own glory and of his Father's also. He comes accompanied by all the

host of heavenly angels, and "on his vesture and on his thigh" shines the inscription, "King of kings, and Lord of lords."

He comes to take possession of the kingdom which He has purchased at an infinite price, He comes to redeem and take to himself the subjects of his kingdom who have been faithful and loyal to Him through all ages. At that time the righteous dead will be raised from their graves, and the righteous living will be changed, and all, with immortality coursing through their veins, shall be "caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Such themes are worthy of careful consideration by every one who desires to make his home in the earth made new, where the throne of God and the Lamb will be finally located, where Christ is our King and Elder Brother; with God for our loving Father and with the redeemed of all ages and the angels of God as our companions, we shall dwell forever free from sorrow, sickness, pain, and death. May this be our happy lot.

THE AUTHOR.

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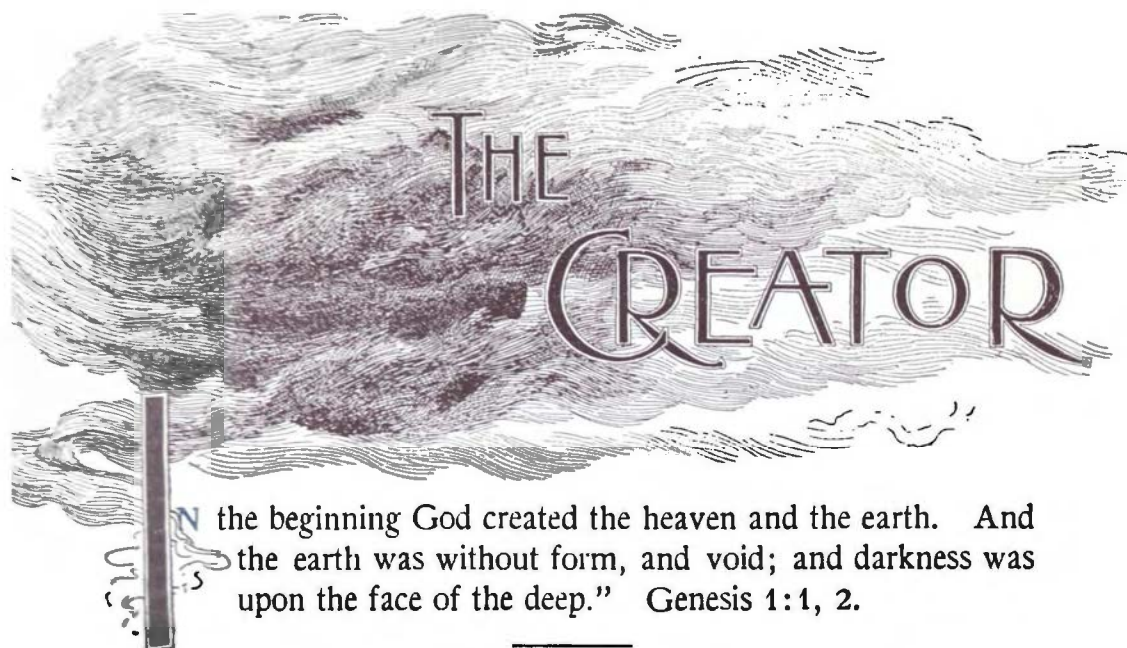
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IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." Genesis 1:1, 2.

How great the Being must be, who could make an earth like ours, who could make the grass and trees, fruits and flowers, to grow and flourish, who could cause to live and move, think and love, the intelligent creatures of the world in which we live.

The way in which God created all things is in harmony with his greatness. The psalmist says: "He spake, and it was done; He commanded, and it stood fast." Psalms 33:9. It is plain from this text that all the Creator did was to speak, and his word, as spoken through Christ, made the world.

Speaking of the creation, Paul says: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3. The world was not made of anything which we can see, but was the result of the Creator's word.

The apostle tells us that life dwells in the Word, and that this life is "the light of men." John 1:4. Men live, and think, and act because of the power of

God's Word. This word which created the worlds in the beginning, has the same power to-day which it had then.

Christ is called "the Word of God." The apos-

tle says: "And the Word was made flesh and dwelt among us."

John 1:14. The helpless babe, born in a manger at Bethlehem, in

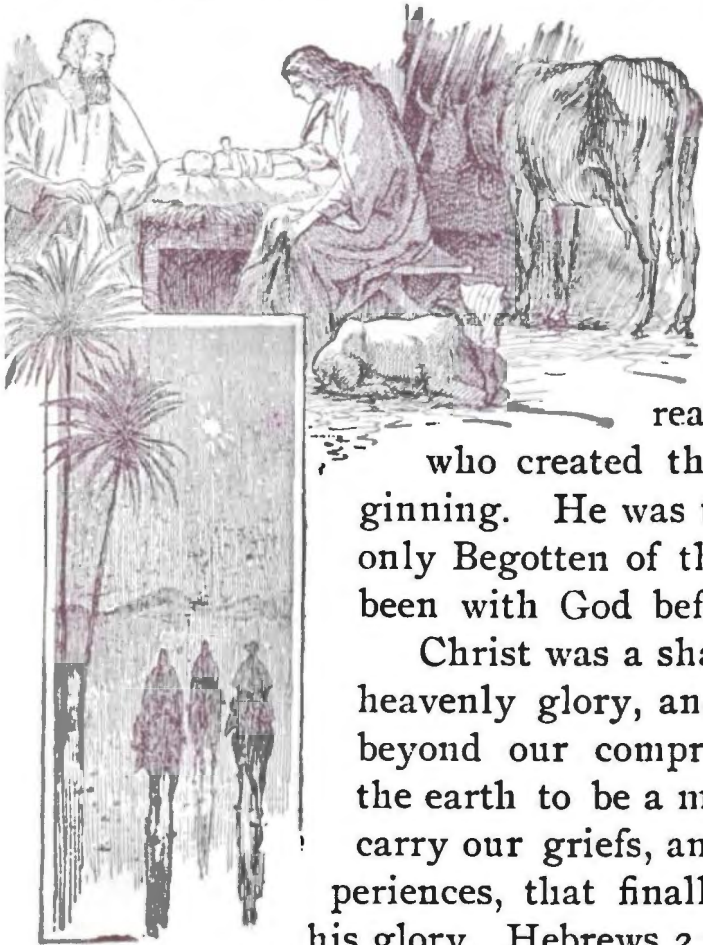
reality was the Being

who created the world in the beginning. He was the Son of God, the only Begotten of the Father, and had been with God before the world was.

Christ was a sharer in his Father's heavenly glory, and by some miracle beyond our comprehension, came to the earth to be a man among men, to carry our griefs, and to share our experiences, that finally we might share his glory. Hebrews 2:9, 14. Jesus said:

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." John 17:24.

John also said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with



God." John 1:1, 2. Christ was with his Father when the world was planned and made. He worked out the purposes of his Father when He spoke the word which created the earth. So the apostle says of Him: "All things were made by Him," and, "The world was made by Him." John 1:3, 10.

In John 1:1 the Word (Christ) is called God. The title of God is given to Christ. The Father himself declares: "Thy throne, O God, is forever and ever." Hebrews 1:8; Psalms 45:6. In this text it will be seen that the Son is called God by the Father.

Isaiah, giving the names that apply to Christ, says: "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6. These names and many others the Bible gives to Christ, to show that He is the Word and Power of God.

These titles, as applied to Christ, are very appropriate when we consider his exalted position as stated by Paul: "Who, being in the form of God, thought it not robbery to be equal with God." Philippians 2:6. Standing equal with the Father in the realm of heaven, and in all the created universe, we can plainly see that He should bear the titles of the Creator.

Of his glory Paul says: "Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible,

whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Colossians 1:15-17.

The same apostle also says: "God . . . hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 1:1-3.

Jesus, the Son of God, and our Redeemer, created the heavens and the earth. He not only created, but He sustains, or causes to hold together, all that He has created. One day follows another, the seasons come and go, because by the word of his power all things consist and remain. It is the word of his power that keeps the sun, moon, and stars in their places.

Such a Saviour may well be trusted with our all.

We may rest in Him as in a faithful Creator, knowing that "there has not failed one word of all his good promise" (1 Kings 8:56) to the children of men; and that accepting his word we, too, shall be upheld, even as "all things are upheld by the word of his power."





3RD Day—
LAND,
SEA, AND
VEGETATION



THUS the heavens and the earth were finished, and all the host of them." Genesis 2: 1. "In six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20: 11.

The first chapter in the Bible tells of the most won-

derful week the world has ever seen.

In it this earth was made. At first it was all dark and surrounded by mists and covered with water.

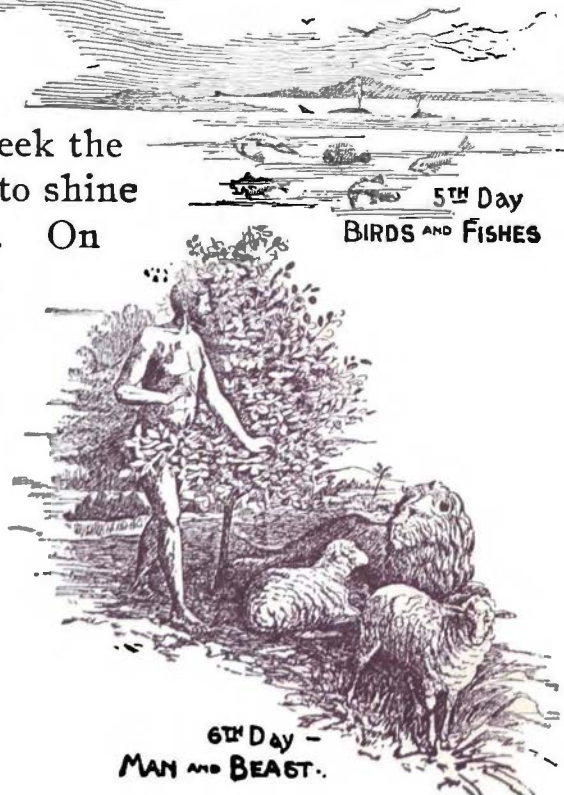
On the first day of this week the voice of God caused the light to shine where all was darkness before. On the second day the mists were collected into clouds, and the firmament was made. On the third day the dry land appeared, and out of it God made the trees, the grass, the beautiful flowers, and all vegetation to grow.

[17]

4TH Day—
SUN, MOON, AND STARS



5TH Day
BIRDS AND FISHES



6TH Day -
MAN AND BEAST.

On the fourth day He appointed the sun to shine by day, and the moon and stars to rule the night. On the fifth day He made great whales, the fish, and all the animals that live in the sea, and the birds and fowls that fly in the air.

The work done on the sixth day of creation week was the most wonderful of all. On this day God made the beasts of the field, the cattle, and all creeping things. But last and best of all God made man, the "noblest work of God," because made "in his own image." Genesis 1:27.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28.

Not only was man made king of this earth, and absolute ruler of everything in it, but the earth itself was given to him. David says: "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men." Psalms 115:16.

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Genesis 2:8, 9.

What a wonderful garden home this must have been! No curse rested upon it, and no weeds nor briars grew in its soil. Everything that nature could require, or the heart could wish, was provided for our first parents

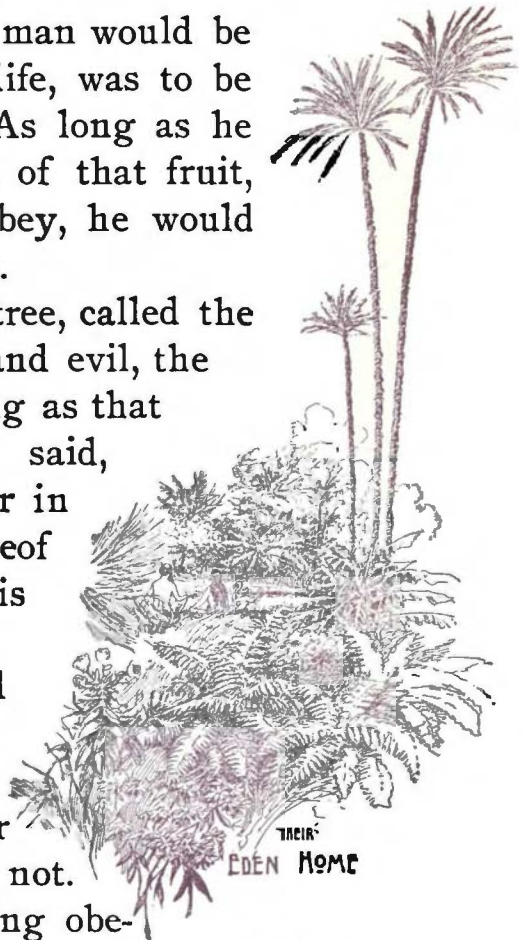
And God caused to grow "the tree of life also in the midst of the garden." This was a wonderful tree, for its fruit would keep one alive so long as he had the privilege of eating of it.

But the length of time the man would be allowed to eat of the tree of life, was to be decided by his own conduct. As long as he would obey God, he could eat of that fruit, but as soon as he should disobey, he would no longer have any right to it.

In the garden was another tree, called the tree of the knowledge of good and evil, the fruit of which looked as inviting as that of any other tree. But God said, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17.

God could have prevented man from eating of that fruit, but had He done so, it could not have been shown whether man intended to obey Him or not. God is pleased only with willing obedience. Nothing else satisfies Him, because it is only by willing, cheerful obedience that we show our love for Him. "God is love," and loving service only is acceptable to Him. So God gives to every one the power of choice to obey Him and live, or to disobey Him and die.

Those who truly obey God, serve Him because they love Him, and love his ways. Those who



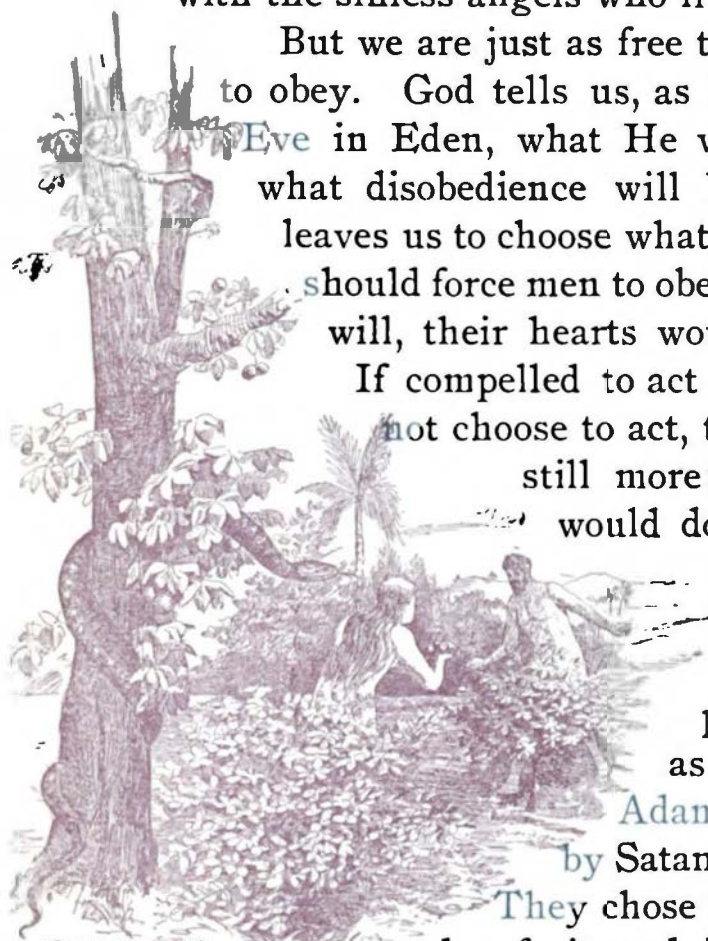
THEIR
EDEN HOME

dislike God's ways, will not walk in them. He who walks in God's ways, grows to be like Him, and so becomes fitted to dwell with God, and to be associated with the sinless angels who live with Him.

But we are just as free to disobey as we are to obey. God tells us, as He told Adam and Eve in Eden, what He wants us to do, and what disobedience will bring us; then He leaves us to choose what we will do. If God should force men to obey Him against their will, their hearts would not be changed. If compelled to act in a way they did not choose to act, they would hate God still more; thus their service would do them no good, nor yet the cause of God. For this reason, man is left perfectly free to do as he chooses.

Adam and Eve, tempted by Satan, failed to obey God. They chose to eat of the forbidden fruit, and in consequence lost their Eden home. And lest they should eat of the tree of life and thus perpetuate a life of sin, angels and a flaming sword were stationed to guard every avenue to the tree of life. See Genesis 3: 22-24.

Kept away from the tree of life, they had no hope of life. The sentence of death was even then being carried out. How changed their condition!

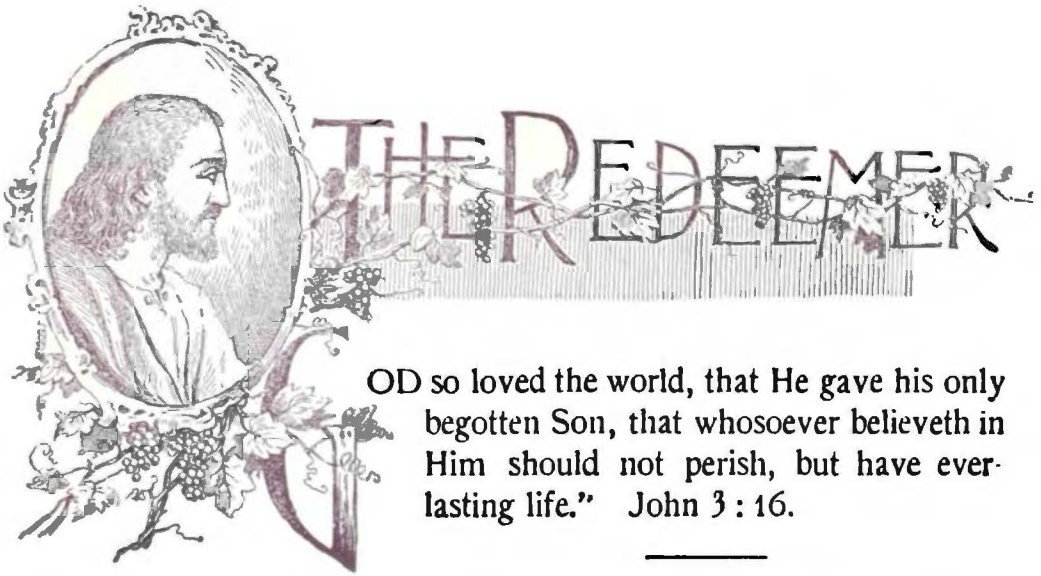


**FORBIDDEN
FRUIT.**

From a state of innocent happiness they passed into a state of guilt and sorrow, having chosen Satan as their leader and king.

But the effects of their mistake did not cease with themselves. All that were born of them, yea, all the human race, came under the same sentence of death. Paul tells the story in few words: "As by one man sin entered into the world, and death by sin; . . . so death passed upon all men." Romans 5:12.

All the race would have been lost, had God provided no way of escape from eternal death, but his love found a refuge, for all who would come. Speaking of this refuge, the apostle says: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Hebrews 2:9. If we, too, see Jesus, as the One who has tasted death for us, and flee to the refuge He has provided, we may confidently hope in his salvation.



OD so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3 : 16.

The eternal purpose of God from the beginning has been that every intelligent being should give to Him loving service and obedience. For by this very loving service man would reach the highest degree of happiness.

Man was created perfect — in the image of God. Through sin his innocence was lost, and he was condemned to death. Justice demanded this, but while abhorring sin, God loved the sinner still, because He never changes. Malachi 3 : 6 ; James 1 : 17.

The heavenly angels loved man, and all heaven was filled with sorrow when he fell. The law of God, which the heavenly beings loved, man had trampled upon ; and death, which till then had not been known, was to follow everywhere in the track of sin. To the guilty pair there seemed no way of escape.

There was One, however, and only one in the universe, who could pay the debt, and redeem lost man. He only could redeem who had power to create. The Son of God, the only Begotten of the Father, could meet man's needs, and He offered himself as a ransom for sinners. But will God

give up his only Son, whom He dearly loves, for such a purpose?

Does He love the poor sinner enough to make such a sacrifice for him? What a struggle it must have been for the great God to decide to give up his much beloved Son to die for a wretched, guilty race.

Yet He did this very thing, for his love is an "everlasting love." Jeremiah 31 : 3. So when man fell, "God *so loved* the world that He gave his only begotten Son." Not only did Christ die for us, but He has been given to us forever. He is ours, now, and through the endless ages of eternity. What boundless love is this! It is beyond all human understanding. It is, however, the love of God the Father toward man.

How different is this from the thought some have had, that God is a pitiless Judge, whose desire is to destroy the transgressor, and that only the constant pleading of Christ prevents Him from pouring out the vials of his wrath upon the sinner's head.

But we can now see that God and Christ are one in counsel, one in purpose, one in love, and one in their desire and effort to "save that which was lost."

It is not God who needs to be reconciled to man. God's character has never changed; but man has departed from God's ways. Man's sinful thoughts make him unreconciled to God. To bring him to love God, and so to be in harmony with Him, was the mission of Christ to this earth. This, too, was

the work of God, for "God was in Christ, reconciling the world unto himself." 2 Corinthians 5:19.

Then, whenever Christ appeared among men, God was working through Him to redeem man. All that Christ said or did was the life of God, showing through Christ, to tell of his love to fallen humanity.

Through sin, man had become defiled.

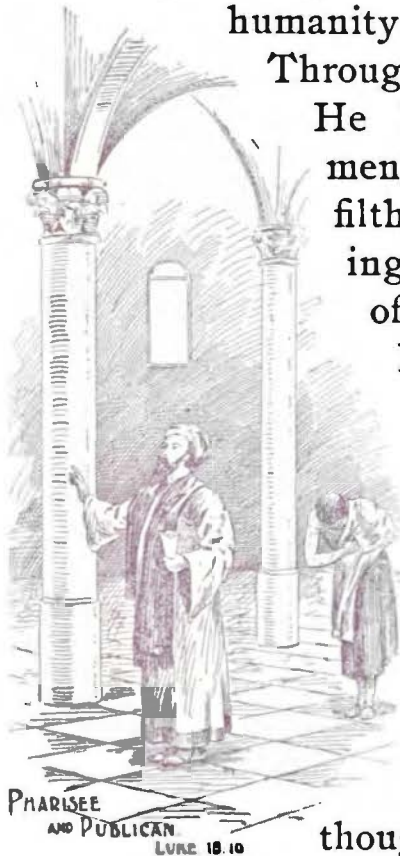
He had exchanged his beautiful garments of righteousness and glory for filthy rags. He was wearing the clothing of convicts, and was under sentence of death.

But Christ did not permit the thought of man's degradation to hold Him back from the lost world. He left his royal robes in heaven, and came to earth to live with, and wear the garb of, criminals. He took their nature. Hebrews 2:17; Romans 8:3. He was tempted in all points like them. Hebrews 4:15. He was made sin for them, though He knew no sin. 2 Corinthians

5:21.

He came to earth in human form, and placed himself by the sinner's side, in order to show him a perfect life, that is, God's life in human flesh; and by this He says to the sinner, "This is what God desires you to be."

If we will permit Him, He will rescue us from our criminal position, take from us our sin-stained



garments of filthy rags, and clothe us with the beautiful garments of his righteousness.

In Zachariah 3: 3-5, we read as follows: "Now Joshua was clothed with filthy garments, and stood before the angel. And he [the angel] answered and spake unto those that stood before him, saying,

Take away the filthy garments from him. And unto him [Joshua] he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." In this text

Joshua represents the sinner, and the change that takes place in him when he becomes reconciled to God.



ALL OUR
RIGHTEOUSNESSES
ARE AS
FILTHY RAGS.
ISA. 64:6

"HE HATH COVERED ME WITH
THE ROBE OF
RIGHTEOUSNESS

Fallen man cannot earn righteousness by any works he may perform. It is the free gift of God to all who will accept it.

When the sinner turns to Christ, realizing that in so doing lies his only hope, he is pardoned, justified, and clothed upon by the righteousness of Christ. Christ's righteousness is then imputed to him.

Our Saviour illustrates this in the prayers of the Pharisee and the publican: "Two men went up into the temple to pray; the one a Pharisee, and the

ISA. 61: 10.

other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess.

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other.” Luke 18: 10-14. He was forgiven, justified, made righteous.

There was but one way to save the fallen. Man had broken God's holy law, and this cut him off from God. That law could not be changed to save the sinner, and even if it could, that would not make him reconciled to God. So to change God's law would not elevate man, but it would lower the Creator. This could not be, and so the suffering of the Son of God must follow.

When the eternal purpose of God is finally worked out in the wonderful plan of redemption, “not only men, but angels, will ascribe honor and glory to the Redeemer; for even they are secure only through the sufferings of the Son of God.

“Not only those who are washed by the blood of Christ, but also the holy angels, are drawn to Him by his crowning act of giving his life for the sins of the world. ‘And I, if I be lifted up from the earth, will draw ALL unto me,’* not only earth, but heaven;

* The word “*men*” in our translation of the Bible is a supplied word, and is not found in the original. Words found in italics in our version indicate that these words were supplied by the translators.

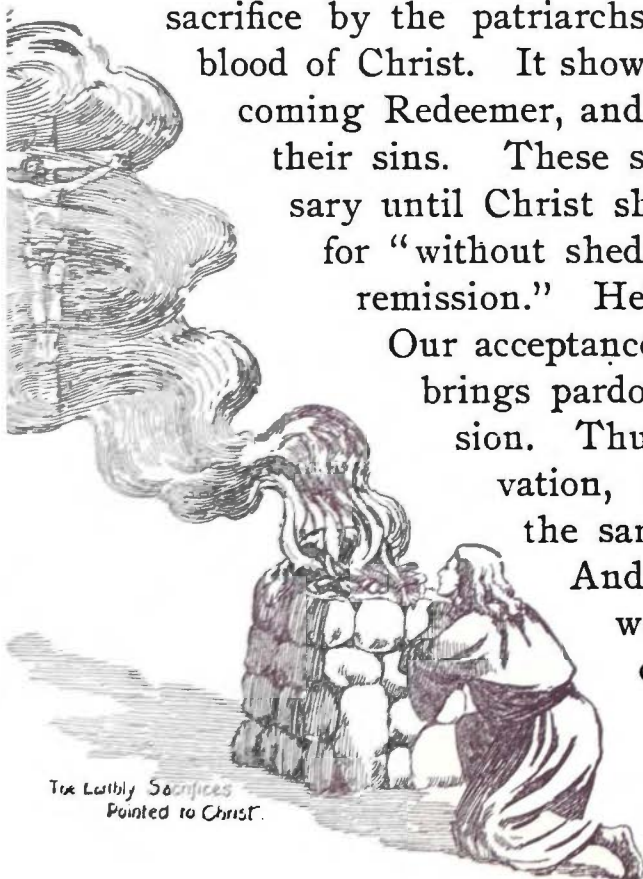
for of Him 'the whole family in heaven and earth is named.'" John 12:32; Ephesians 3:15; 1:10; Colossians 1:20.

The plan of redemption immediately met the sin and fall of man. God accepted the offer of Christ to die for the sinner. Hence Christ is the "Lamb slain from the foundation of the world." Revelation 13:8. Through all time the sacrifice of Christ has been the hope and comfort of the faithful.

The blood of Christ, through faith, brought pardon to the repenting sinner during the ages before his death, just as surely as it does to us living this side the crucifixion. Their faith looked forward to a Saviour to come; ours looks backward to the crucified Redeemer of Calvary.

The blood of the innocent lamb, offered as a sacrifice by the patriarchs, was a type of the blood of Christ. It showed their faith in the coming Redeemer, and brought pardon for their sins. These sacrifices were necessary until Christ should come and die; for "without shedding of blood is no remission." Hebrews 9:22.

Our acceptance of Christ by faith, brings pardon for our transgression. Thus the gospel of salvation, through Christ, is the same through all ages. And in it all, "God was in Christ reconciling the world unto himself."



The Lushly Sacrifices
Pointed to Christ.



unto us was the gospel preached, as well as unto them." Hebrews 4:2.

The great plan of redemption has been in operation ever since man fell. Jesus Christ is the central figure of this plan. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

This applies to all ages, for Christ is the "Lamb slain from the foundation of the world." Revelation 13:8. It is a mistake to suppose that there have been two plans of salvation; one for the patriarchs and Hebrews living before the cross, and one for the Christians of the present dispensation.

It is a mistake to suppose for a moment that Old Testament sinners were forgiven and saved through obedience to the law without faith in the atonement and pardoning love of Christ.

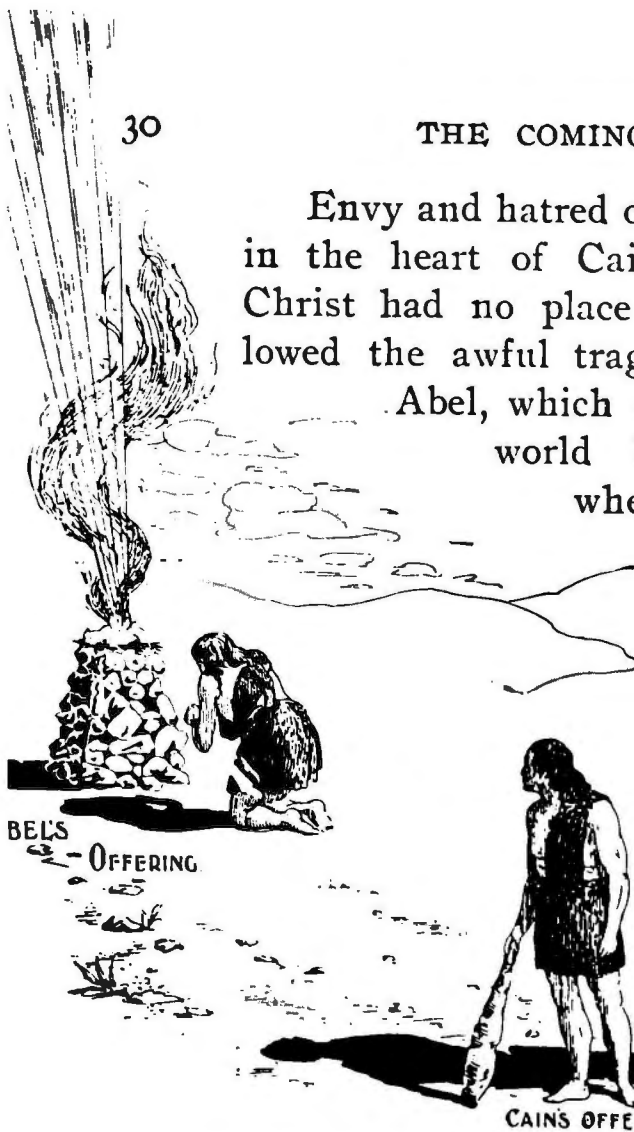
It is equally a mistake to suppose that we of the New Testament dispensation are saved by the gospel of Christ while disregarding the law of God. Faith in Christ brings pardon for past sins. His abiding presence and the transforming power of the Holy Spirit enable us to obey the requirements of

the law of God, and thus we are fitted to dwell with the holy angels throughout eternity.

The word "gospel" means *good news*—good news of redemption through Jesus Christ. How long has this gospel been proclaimed? Was it first given in the time of Christ? Was it first known through Moses or Abraham? When God proclaimed to the first guilty pair that the seed of the woman (Christ) should bruise the serpent's (Satan's) head (Genesis 3:15), He gave them the gospel, or good news, that Christ would overcome the devil and open a way of escape for fallen man. In this promise to Adam and his posterity, we hear the gospel of the Redeemer as truly as did the shepherds on the plains of Bethlehem, when they listened to the wonderful anthem from the angel choir, "Glory to God in the highest, and on earth peace, good-will toward men." Luke 2:14.

It was through Abel's faith in the gospel of Jesus Christ that his offering was accepted of God. The fire that came from heaven and consumed his sacrifice was the testimony from God that his faith in Christ and his obedience to the requirements of God had brought him pardon and justification by faith. Hebrews 11:4.

Cain, while professedly obedient, had a heart full of rebellion and unbelief. The love of Christ had no place in his sacrifice, and it was rejected of heaven. With it there was no recognition of the wonderful provisions of the gospel, hence his offering brought no forgiveness, no justification, because there was no faith.



Envy and hatred of his brother sprang up in the heart of Cain, because the love of Christ had no place there. And then followed the awful tragedy of the murder of Abel, which was the first death the world had known. "And wherefore slew he him?

Because his own works were evil, and his brother's righteous." 1 John 3:12. Evil thoughts lead to evil deeds. If the love of Christ dwells not in our hearts, hatred is sure to take the place.

The gos-

pel was preached to Abraham. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Galatians 3:8. Paul here quotes from Genesis 22:18: "And in thy seed shall all the nations of the earth be blessed." In Galatians 3:16 Paul says this "seed" is Christ.

So by the wonderful mercy of God, Christ was preached to Abraham, and this was the gospel of justification by faith the same as we have it.

Moses and the children of Israel had the gospel;

for Paul says: "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Hebrews 4:2. Here the apostle treats it as a well-known fact that their fathers had the gospel. He states that we have the gospel as well as they. The same gospel their fathers had was then being proclaimed by the apostles.

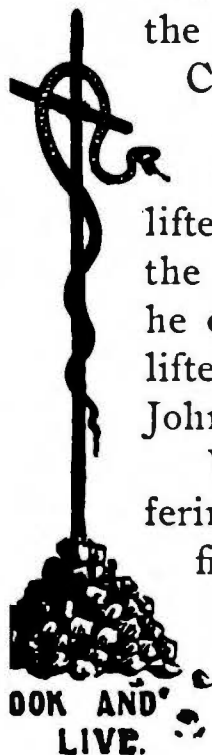
All the sacrifices and offerings of the old dispensation only showed forth man's faith in the coming Messiah. When properly offered, they were the very strongest evidence of his faith in, and acceptance of, the gospel of Jesus Christ. Without this faith, his sacrifices were of no more avail than was the offering of Cain.

But this faith was almost a stranger to those who came out of the bondage of Egypt. Hence they were compelled to wander forty years in the wilderness until their carcasses fell by the way, and a generation that knew God took their place. Only two faithful ones of all the vast company that left Egypt—Caleb and Joshua—finally entered the promised land.

The test of the brazen serpent was an object-lesson to teach them of the Christ to come. "Look and live" is the true test of faith in Christ. As one look at the brazen serpent, set up in view of all the camp of Israel, brought life and health to the sufferer, so one look at the crucified One of Calvary brings life and salvation to the repentant sinner.

The meaning and importance of this lesson was explained to, and understood by, the people.

Through it they could see that all their deeds, all their sacrifices and offerings, were of no avail without the accompaniment of true faith in Christ and the acceptance of the overtures of the gospel.



Christ gives the connection between the raising up of the serpent in the wilderness and his own crucifixion, as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3:14. Later he explains the object of this: "And I, if I be lifted up from the earth, will draw all unto Me." John 12:32.

When the Israelites in the wilderness were suffering the death agony occasioned by the bite of the fiery serpents, there was a power connected with that serpent of brass which attracted the attention of the sufferers, and all who turned and looked upon it were healed.

Through the influence of the Holy Spirit our Lord is working upon the hearts of men. To the sinner He says, I have been tempted just as you are. Look to Me. There is help for you. I will save you if you will trust Me. There is hope, courage, and salvation in exchange for a look. Only look and live.



AS CAPTAIN of the host of the Lord am I now come." Joshua 5:14. "My presence shall go with thee." Exodus 33:14.

When the hosts of Israel left Egypt to go to the land of Canaan, they did not go alone. God said to them: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Beware of Him, and obey his voice, provoke Him not; for He will not pardon your transgressions: for my name is in Him!" Exodus 23:20, 21.

Only one being in the universe besides the Father bears the name of God, and that is his Son, Jesus Christ. Hence this Angel that accompanied Israel in their wanderings was no other than Christ. The Lord did not trust to an ordinary angel the work of leading his people from slavery to the promised land, but the Son of God, the Creator of the earth, attended to it in person.

But the rebellion of the people was so great that at one time Moses feared that the Lord might

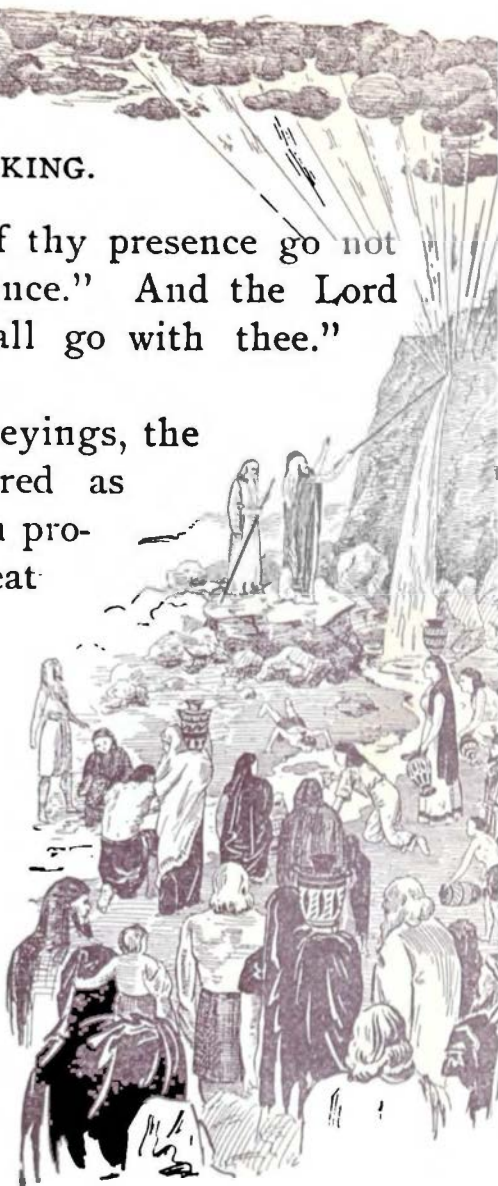
leave them, so he pleads: "If thy presence go not with me, carry us not up hence." And the Lord answered: "My presence shall go with thee."

Exodus 33: 14, 15.

So, throughout their journeyings, the presence of the Lord appeared as a pillar of cloud by day, which protected them from the intense heat of the desert. In the night this was changed to a pillar of fire to give them light and comfort. When the Lord would have them journey, the pillar would be lifted, and move in the direction they should take. When it stood still, the camp was pitched beneath its protection.

Soon after leaving Egypt, they came into the desert, where there was no water. When Moses cried to the Lord, He directed him to the rock of Horeb. When Moses smote the rock as commanded, the waters flowed from it and supplied all their needs. Ever after, in their wanderings, until they neared the promised land, wherever they camped there was the cooling stream of water in the desert, flowing from the rock.

Paul declares that this was a type of Christ, who was with them. He says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed



through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them : and that Rock was Christ." 1 Corinthians 10 : 1-4.

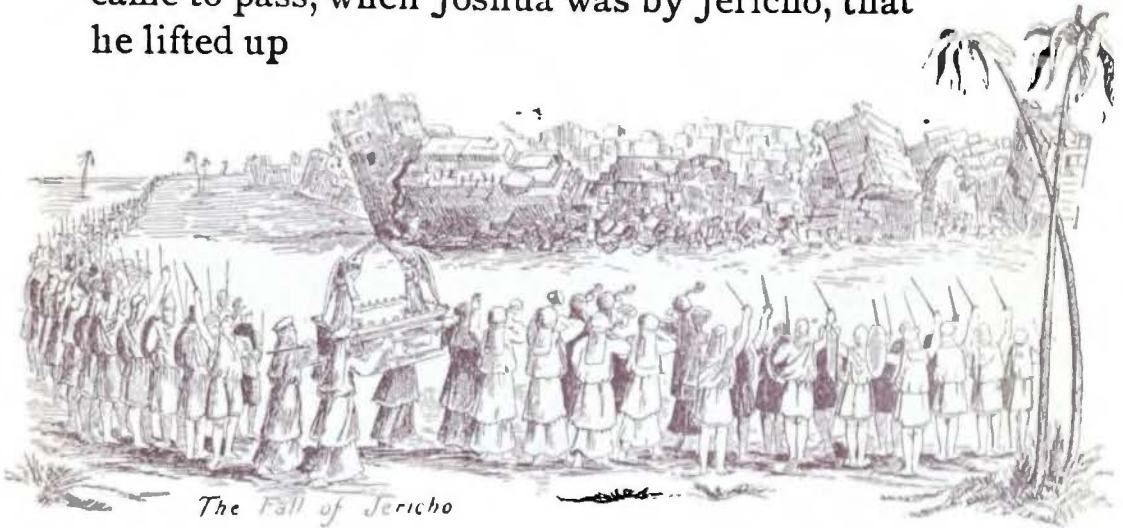
They were fed miraculously with manna, or angels' food, and drank water which came as a miracle from the rock, and Christ, who was with them, was the great source of supply. And Moses testified, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Deuteronomy 8 : 4. The same God who supplied them with bread from heaven and water from the rock, performed a constant miracle on their clothing, so that it did not wear out, and kept their feet from swelling under the unusual services they were compelled to render. Truly the Lord was with them.

We can now understand the statement of Stephen: "This [Moses] is he, that was in the church in the wilderness with the Angel [Christ] which spake to him [Moses] in the Mount Sina, and with our fathers: who received the lively oracles [the law of God] to give unto us." Acts 7 : 38.

We have found the Angel in the wilderness to be Christ. The Father and the Son were doubtless both in the mount. But it was the Son as Mediator between God and man, who spoke the ten commandments from Mount Sinai in the presence of Moses and the Hebrew fathers. Hence we see that Christ is not only the Creator, but He is also the giver of his Father's law to this world. How appropriate,

therefore, that He should, when on earth, proclaim himself "Lord of the Sabbath," and the expounder of all the precepts of his Father's divine law.

As the Hebrews reached the promised land, under the leadership of Joshua, as they were preparing to attack Jericho, the Lord appeared in person. "And it came to pass, when Joshua was by Jericho, that he lifted up



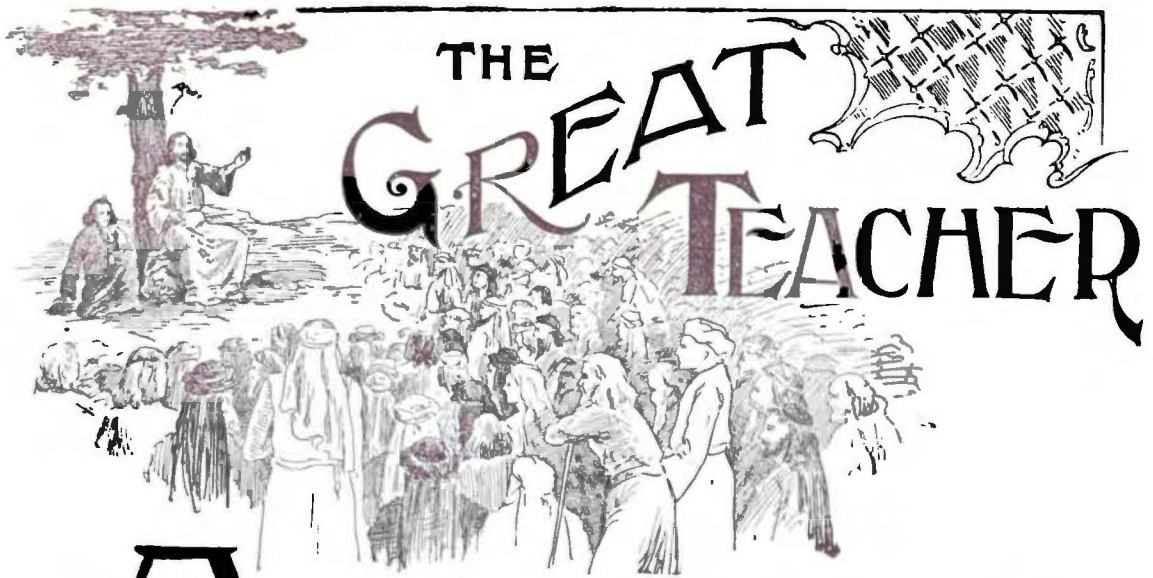
his eyes and looked, and, behold, there stood a Man over against him with his sword drawn in his hand; and Joshua went unto Him, and said unto Him, Art thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come. . . . And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5:13-15.

Christ is the Captain, or Archangel, of the heavenly host of angels. See Jude 9; 1 Thessalonians 4:16. The Angel told Joshua what the Israelites should do; and at the signal appointed, the "host of the Lord," or the angels from heaven, threw down

the walls of Jericho, and Joshua and his army finished the work as instructed by the Angel.

The Spirit of Christ inspired the prophets of the former dispensation. It testified through them of Christ's sufferings at his first advent, and of the glory that should follow at his second coming. The apostle, speaking of the great salvation which had come to the church through Jesus Christ, says that the prophets "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11.

Hence we can see that it was Christ who has given to us the Old Testament as well as the New Testament. He spoke through the prophets of the Old Testament the same as He has through Peter, James, John, and Paul in the New. This gives us a whole Bible, filled from Genesis to Revelation with the wonderful gospel of salvation through our Lord and Saviour Jesus Christ, for which we will praise Him now and evermore.



AND seeing the multitudes, He went up into a mountain: and when He was set, his disciples came unto him: and He opened his mouth, and taught them." Matthew 5: 1, 2.

Before sin entered the world, there was nothing to hinder direct intercourse between God and man, and the Creator could make known to men his purposes, wishes, and requirements. But sin separated man from God, for a sinner cannot bear the presence of the holy God.

God still loved man after he had sinned, and at once began to work for his salvation. God purposed at a later time to send his Son into the world, but the people needed immediate instruction, and so from among themselves God raised up men to whom in dreams and visions, or in a more direct manner, He revealed his will that they might make it known to the people.

Noah was one of these men, Moses was another. All these teachers were inspired by Christ, who, from the beginning, took charge of the world which He had created, and which He purposed to redeem.

These teachers all predicted that Christ would come. The prophet Isaiah especially foretold very minutely the sufferings and death of the Saviour. See Isaiah 53. Of all these prophets the apostle Peter declares that "the Spirit of Christ which was in them . . . testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.

These teachers were not always well treated by those they came to benefit. Often they were shamefully beaten and in other ways persecuted, and some of them were put to death. Men love to do as they please, and to sin, and they do not love to have their evil conduct pointed out and reproved; nor do men naturally love that which is good. Only by having a new heart given him by Christ, because of his faith in Him, can any one do that which pleases God.

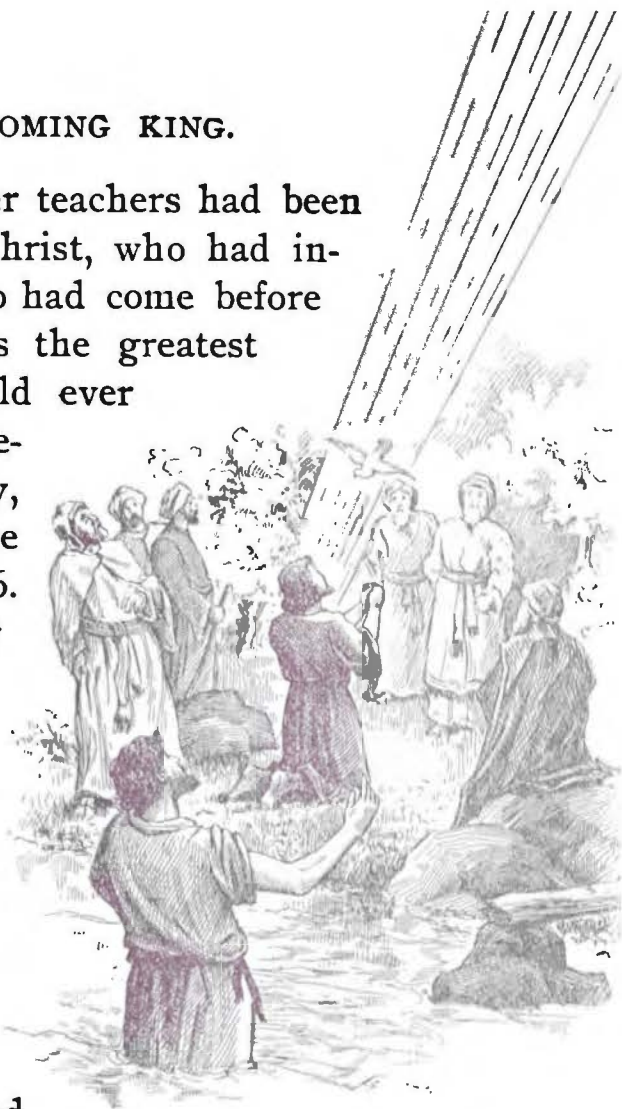
The way these teachers that the Lord sent were treated, is related by Christ in the parable of the vineyard. Thus He said: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

"And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, 'They will reverence my son.'" Matthew 21:33-37.

So, after many other teachers had been sent into the world, Christ, who had inspired the teachers who had come before Him, came himself as the greatest Teacher that the world ever knew; and even his enemies were forced to say, "Never man spake like this Man." John 7:46.

At the age of thirty years, Jesus began his public ministry. Before He began to preach and to teach He came to Jordan where John was baptizing, and was baptized by John. Jesus was not a sinner, and John at first hesitated to baptize Him. But when he learned that Jesus wished to set an example to those who should follow Him, he consented.

Then John baptized Him, and as He came up out of the water the "heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:13-17. Thus strengthened for his soon-coming conflict with Satan, He went forth to teach the ways of God to the people.



Christ bore a message of love from the Heavenly Father to mankind, and the words which He spake were his Father's words. Thus He said: "The word which ye hear is not mine, but the Father's which sent Me." John 14: 24.

About the first of Jesus' public teaching was the sermon on the mount. There He taught that the poor in spirit, those who mourn because of their sins, the meek, those who long for righteousness, the merciful, the pure in heart, the peacemakers, are blessed of God, and that those who are persecuted for righteousness' sake may rejoice while suffering. Matthew 5: 1-11.

How comforting these words have been to thousands of his children who have had to pass through many hardships and to meet many afflictions as they have tried to follow the Master. These promises have cured many heartaches, and lighted up with a divine glory many an otherwise weary road.

Christ's teaching in regard to the law of the Father deserves careful attention. As the Father said, "Hear ye Him," let us hear Him upon this: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

That the Lord here refers especially to the ten commandments is evident, because following these

THE LAW OF GOD.

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love Me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

The only perfect law. It never required amending.

words He quotes the sixth and seventh commandments, and shows that hatred is murder and that lust is adultery. A prophet had said that He would magnify the law (Isaiah 42:21), and He did so. As explained by Jesus, the law takes hold upon the very thoughts of the heart. Who then can say that he has never broken that law and that he does not need the blood of Christ to cleanse him from his sin?

It is very natural for us to love those who love us, and to hate those who may have done us an injury; but the Saviour taught a better way than that, even his way. Said He, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:44.

Is not this noble teaching?

Is it not better than the way that most people do? Would not the world be almost a heaven if all would do so? Is this asking too much of us?—No, indeed; it would make others happy and ourselves

happy as well. No one can be happy while hating another, and seeking to do him an injury.

Following the instruction of the Saviour, we may become like God; for Jesus says that in so doing we "may be the children of our Father which is in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:45.

As long as God sends his blessings—his sunshine, his rain—on any one, He must love him; and if God loves him, why should not we? O for more of the love of God to be shed abroad in our hearts by the Holy Spirit! Then it would be easy to love even as we have been loved of God. Jesus taught us to pray to God to forgive our trespasses even as we forgive others who trespass against us. Matthew 5:12-15.

How then can we breathe that holy prayer, or hope for God's mercy while cherishing hatred against any?

But the greatest of all Christ's teachings—the one thing that He desires us to know—is that we, poor sinners, can through Him return to God and find mercy, pardon, and salvation. To teach this, and to teach it so that all would know it, He came to earth. No one could teach it as He could, for no one knew the Father's love as He knew it; no other being but the Father loved us as He loved us.

He mingled with the poor and needy. Free from sin himself, He associated with sinners. The self-righteous Pharisees murmured against Him be-

THE LORD'S PRAYER.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

A perfect prayer. It embraces every need of humanity.

cause He received sinners and ate with them. Luke 15: 1. Blessed record, hope of the otherwise hopeless — Jesus received sinners! He receives them still.

How He receives sinners, He taught in the parable of the prodigal son. "And He said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

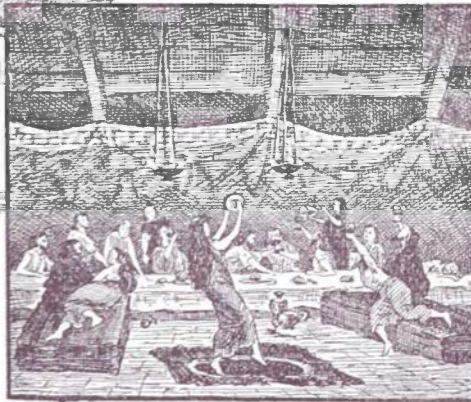
"And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

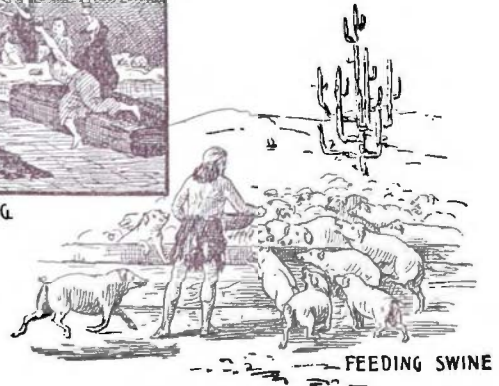
"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Luke 15: 11-24.

A sinner is like the prodigal son; he has wandered away from his Father's house, he is in the greatest need of everything, bankrupt in character, trying to feed his hun-



gry soul upon the low and worthless things of this world. But God sends his Spirit to convict him of sin, and if he will yield to that Spirit, he will no longer try to live on husks. He will arise and return to his Father.



And how will he be received?—O, when he is yet a great way off, if but his face is turned homeward, the Father will run to meet him. He will not receive him as a servant, but as a son. The best robe is none too good for him; the most choice food

is placed before him; there is joy and rejoicing, for a sinner has returned to the Lord.

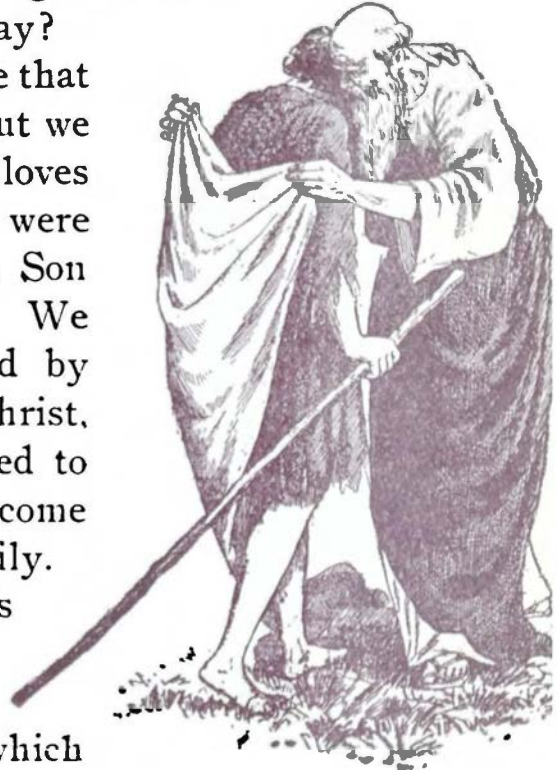
This is the lesson that Jesus teaches by this parable. How can one wander from such a loving, Heavenly Father? and, having wandered, how can he longer stay away?

It is easy for us to believe that the Father loves the Son, but we should also believe that He loves us equally as well. If this were not so, why did He give his Son to die that we might live? We are all the children of God by creation; and redeemed by Christ, we can, if we will, be restored to the favor of God, and become members of the Father's family.

Of those who received his words when here on earth, He said: "For I have given unto them the words which

Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them. I pray not for the world, but for them which Thou hast given Me; for they are Thine." John 17:8, 9.

And not only for those who listened to the words that fell from his lips did Jesus pray, but for all believers to the end of time, for He further prayed: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that



RETURN OF THE PRODIGAL.

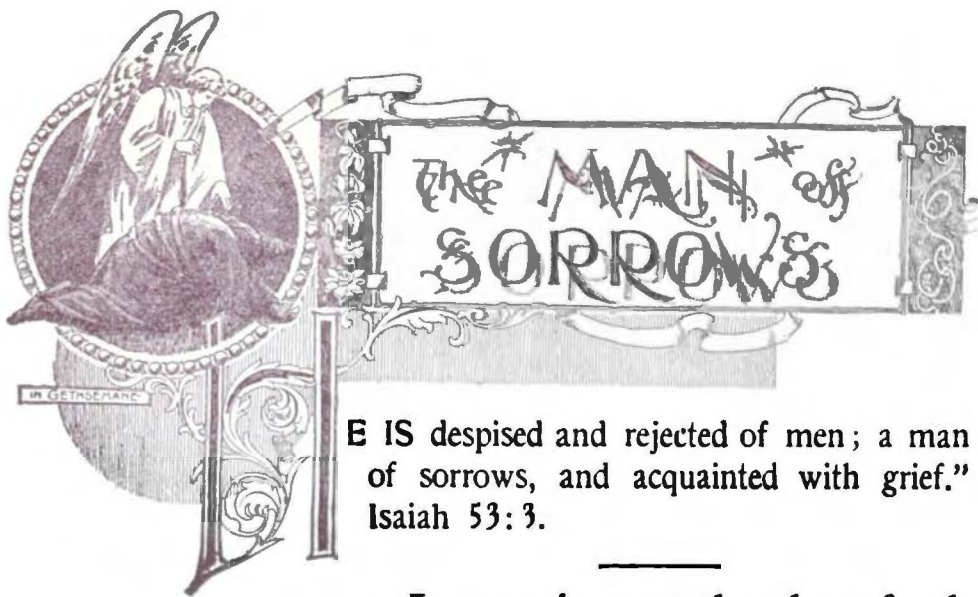
they all may be one; as Thou, Father, art in Me, and I in Thee, that they may also be one in us: that the world may believe that Thou hast sent Me." John 17: 20, 21.

With such a loving Teacher whose whole purpose is to do us good, who has given his very life for us, and whose object is to make us holy and happy forever, why should we not make haste to learn the lessons He has given us?

When Jesus, this great Teacher, came unto his own, the Jewish people, they received Him not; they treated Him as they had treated those He had sent before Him. Matthew 21: 38, 39. Shall we treat Him in the same way? O let us receive his words! then we, like those who then received Him, may become the sons of God.

He has given us his holy word, which contains the words He spoke—the words which are spirit and life to those who believe and receive them. He said, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11: 29.

Only in Jesus is there rest. He knew how to rest in the Father, and He would teach us to do the same. Let us sit at his feet, receiving his words, be baptized with his Spirit, and from this preparatory school in which we are now, graduate at last into that other and greater school, where, throughout an eternity, we shall, while rejoicing in redeeming love and immortality, which we have received through Him, learn more of the "depth of the riches both of the wisdom and knowledge of God."



HE IS despised and rejected of men ; a man of sorrows, and acquainted with grief." Isaiah 53: 3.

In carrying out the plan of salvation made "from the foundation of the world," the Son of God must come to this earth and die that lost man might be redeemed.

In God's own good time, therefore, Christ left his home in heaven, and the power and glory He had with his Father "before the world was" (John 17: 5), to accomplish this purpose. To the world He appeared simply as a babe, born in a manger in Bethlehem. He grew to manhood in the little town of Nazareth, giving no positive sign that He was the divine Son of God. He was recognized as a humble carpenter, working with his reputed father, Joseph.

Even when He began his public ministry, accompanied by mighty miracles, few believed in Him. In their blindness the people could not see in Him and his work the "Arm of the Lord." Their unbelief had been foretold by the prophet who had said, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isaiah 53: 1.

The words, "He is despised and rejected of men; a man of sorrows, and acquainted with grief," were spoken many years before the advent of the Saviour, and they were literally fulfilled in his life among

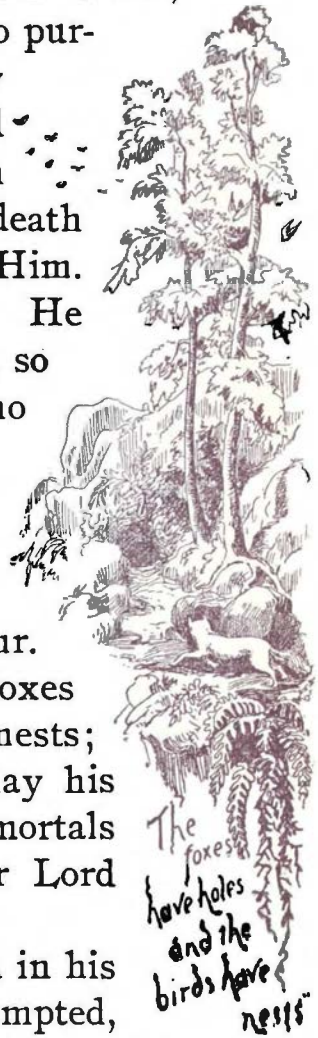
men. "He was in the world, and the world was made by Him, and the world knew Him not." John 1: 10.

His mission to this earth was twofold. *First*, He came to redeem man. To redeem is to purchase back that which has been lost. By the sacrifice of himself, He purchased back sinners, in order to free them from the terrible consequences of sin. By his death He secured life for all who would receive Him.

Secondly, He came to be an example. He lived just such a life as man must live, so that He might be a perfect guide to all who would follow Him. In order to meet man in his fallen condition, He must go to the lowest depths of poverty, temptation, sorrow, and suffering. Every experience of man was met in the life of our Saviour.

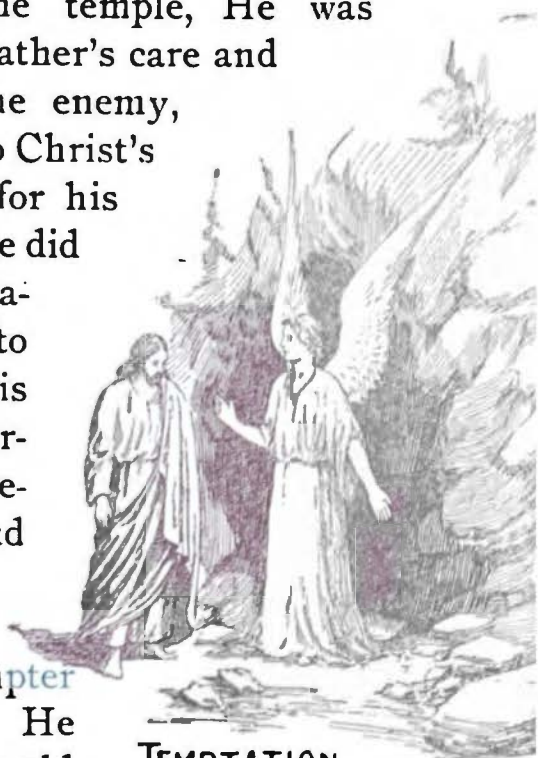
Of his poverty, it is written: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Matthew 8: 20. The poorest of mortals have some place they call home, but our Lord was a homeless wanderer.

Of the temptations He passed through in his human nature, and of his care for the tempted, we read: "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4: 15, 16.



In the wilderness He was especially tempted on appetite and faith. Our first parents failed on the point of appetite, and Christ won back the victory where they lost.

On the pinnacle of the temple, He was tempted to presume on his Father's care and mercy. The taunts of the enemy, insinuating his unbelief as to Christ's Sonship to God, were hard for his human nature to bear, but He did not step outside the boundaries of his heavenly mission to earth. Had He yielded, his example would have encouraged self-gratification and presumption in sin by us, and the plan of salvation would have been a failure.



On the mount, the tempter showed the Saviour how He could redeem man and the world to himself, in an easier way than

TEMPTATION IN THE WILDERNESS

by the life of suffering He was just entering. If He would only bow down and acknowledge Satan as the rightful owner and ruler of the world, the evil one would abdicate, and Christ could take possession of it at once. At such a suggestion the Saviour turned to him in indignation, and gave the command which compelled the enemy to depart.

Of sorrow, the prophet says, He was "a man of sorrows." To us life brings more of happiness than sorrow; more of joy than grief. But the sorrows of

a sinful world pressed so heavily upon the heart of Christ that He was known as "the sorrowful man."

Of his sufferings, we read, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed." Isaiah 53: 5.

His life was one of privation, and often of suffering. His experience in the wilderness, at Gethsemane, and at his trial and crucifixion, testify to the truthfulness of this state-

ment. No martyr's suffering in the torture chamber can bear a comparison to the keen anguish He suffered in both mind and body, or reveal such calm, uncomplaining fortitude while enduring it. He went to the limit of human suffering.

During his life Jesus met every form of temptation, every experience that can come to man, for a twofold purpose:—

First, "For in that He



temptation on the Mountain.



himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2:18.

Secondly, That whenever we are in deep trial and temptation, we may remember that our Saviour passed through the same, and has promised to "make a way of escape" for us in every instance. If we will only let Him, He will bring us in triumph through every temptation. More than this: though He has himself passed through all these trying experiences, yet with us He will go through them again.

Christ was also a "man of sorrows" on the earth, because He was daily among those who were suffering from the plague of sin. "In all their afflictions He was afflicted." When any mourned the loss of dear friends, He sympathized with them. John 11:33-36. When they rebelled against Him, He was sorely grieved. Mark 3:5. When they refused to hear his words of warning, He wept over them. Luke 19:41.

When preparing in the garden of Gethsemane to meet death on the cross, He endured so much agony that great drops of blood were forced through his pores, and fell to the ground. Luke 22:44. When brought before Pilate, a legal trial was denied Him, and men were hired to testify falsely against Him. Matthew 26:59-61. When hanging on the cross, the weight of the sins of the world, which He bore for guilty man, was so great that He felt forsaken of his Father, and cried out in the deepest agony. "My God, my God, why hast Thou forsaken Me?" Matthew 27:46.

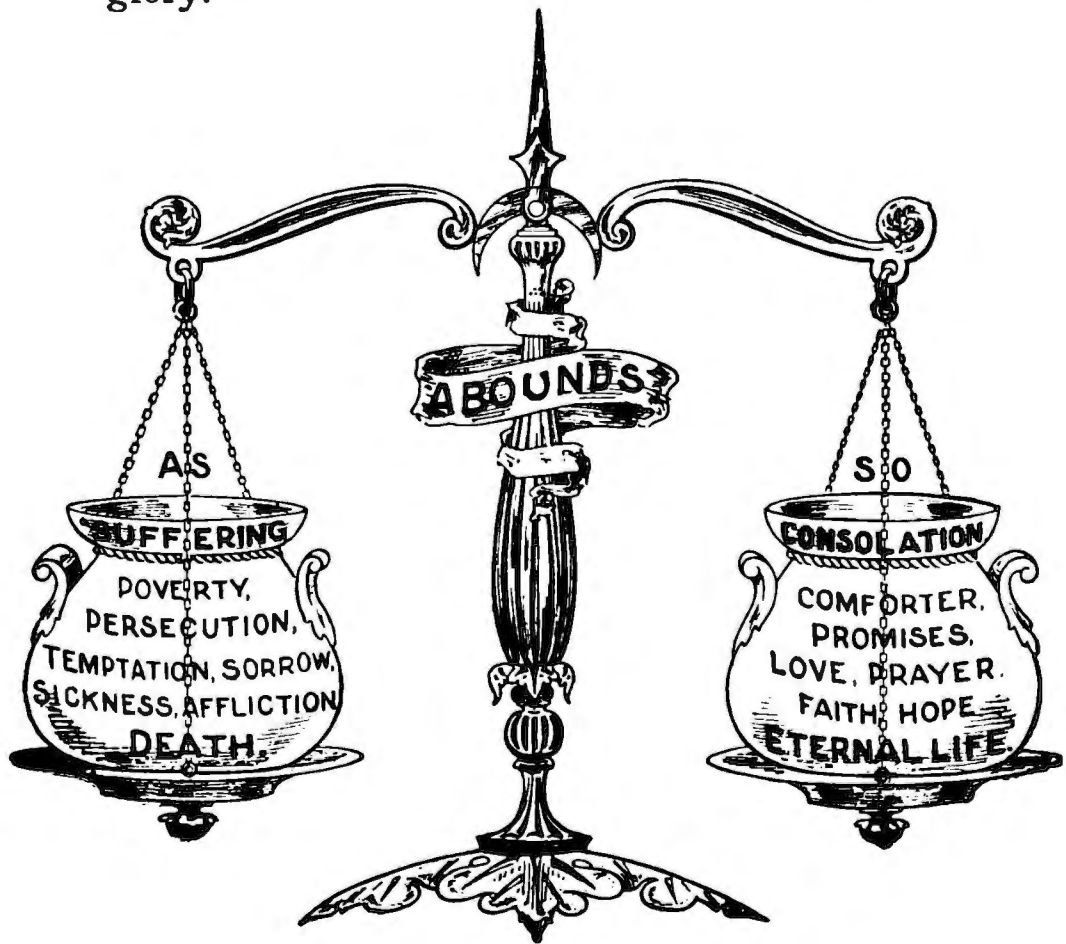
But all this was borne by the Lord, not only to show how much He loved the fallen race, but to bestow on all who would receive Him a fellowship with Him in his suffering, his consolation, and his glory. To receive the Lord, and follow Him, is to pass through similar experiences of trial. "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept my sayings, they will keep yours also." John 15:20.

If, however, the world does all these things to the followers of Christ, they can have consolation in the thought that He has carried it all before them, and shown how to meet such trials in meekness. They may be assured in all these troubles that in suffering with Him, they are preparing to reign with Him. 2 Timothy 2:12. All who thus follow Christ, should rejoice, because they are partaking of his sufferings. 1 Peter 4:13.

Christ endured these things; and as we are joint heirs with Him, we, too, must share with Him, if we expect to share his glory. Romans 8:17. But we need not wait to the end for the consolation which comes from sharing with Christ his sufferings. He has sent us word that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Corinthians 1:5.

Just think of this promise: AS suffering abounds, SO consolation abounds. That is to say, that we have just enough consolation to balance all the suffering we are called to endure. To illustrate this, we may suppose ourselves to be like a pair of

balances. On one side the word puts in suffering. This would weigh that side entirely down, if nothing was put in on the other side; so the Lord balances that with his consolation. We will therefore call the suffering AS and the consolation SO. AS the suffering weighs down one side, SO the consolation weighs down the other, and thus the scales are kept evenly balanced all the time. Thus we are fitted to dwell in his presence, and share his glory.



Christ the Way of Life.

THE picture on the other side of this page presents the plan of salvation, as connected with man, from the time when paradise was lost to our first parents until it will be finally restored to the faithful.

The great central feature is, and of necessity must be, the cross of Christ. This is the only hope of a fallen race. The shadow of the cross reaches backward to the very gates of Eden, from which Adam and Eve are being driven on account of their sin. God's displeasure is represented by the clouds which overhang them, and the vivid flashes of lightning.

But they immediately step into the shadow of the cross. This is a figure of the work of Christ, whose offering for the sins of the world availed for them as well as for us. He was the "Lamb slain from the foundation of the world." Revelation 13:8. He is the seed of the woman that should bruise the serpent's head. Genesis 3:15.

Abel offered a lamb as a sacrifice to God. By so doing he showed his faith in the Lamb of God who would take away the sins of the world. Cain did not have faith in Christ, hence he did not bring a proper offering, and it was not accepted. This led to the hatred and final murder of his brother Abel. See 1 John 3:12.

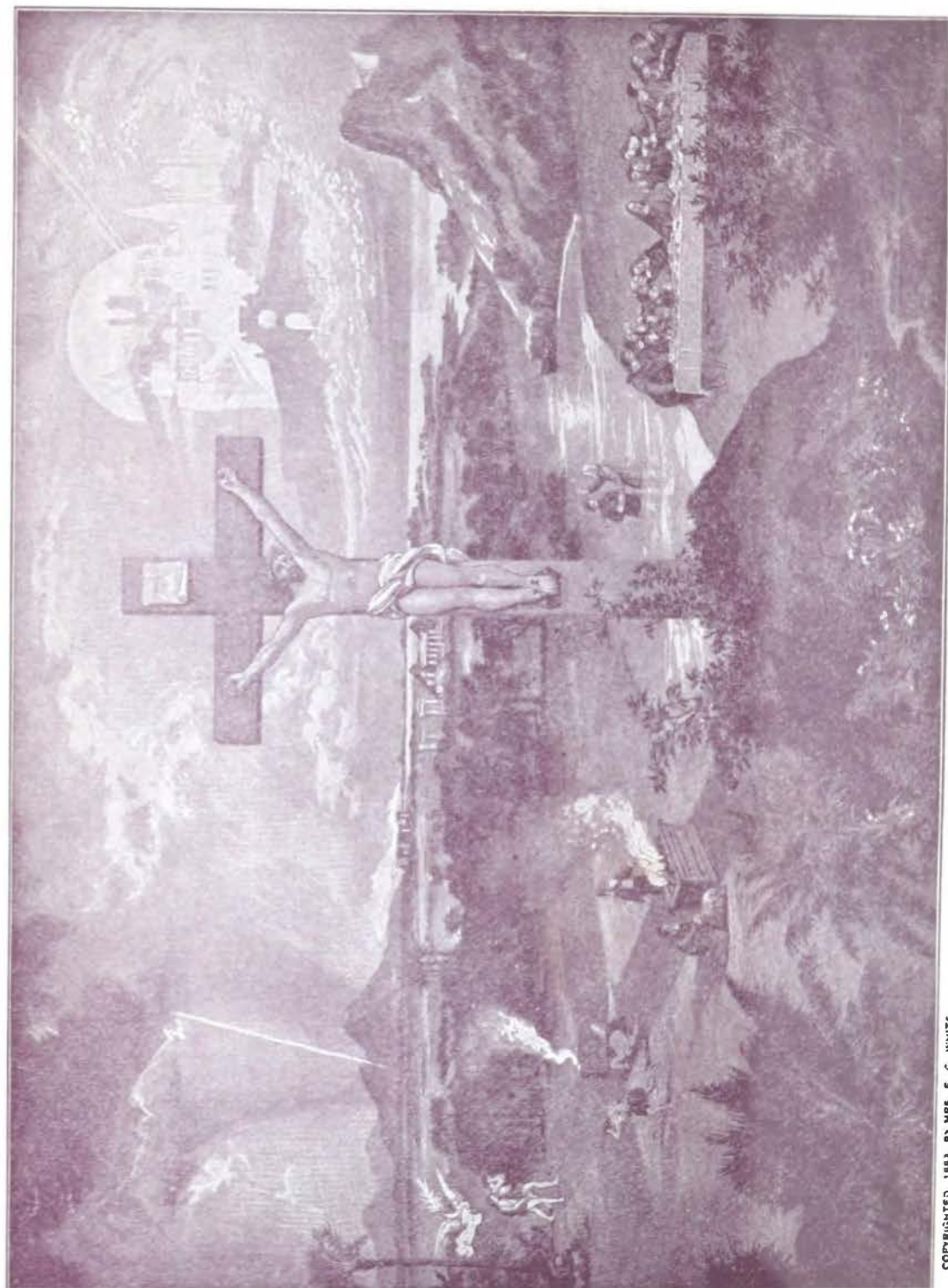
Coming closer to the cross, we see that priests were appointed to make sacrifices for the sins of the people. In the picture the penitent is confessing his sins on the head of the offering. The lamb was then put to death. This was a type of Christ, the real sacrifice, who would bear the sins of the world on the cross.

The shadow ceases at the foot of the cross. Hence the offerings and ceremonies which pointed to Christ ceased when He was crucified. At the crucifixion "the veil of the temple was rent in twain from the top to the bottom," by the hand of God, indicating that the temple service was no longer of any use. See Matthew 27:51. The ten commandments were not done away at this time, for Christ said that He was "not come to destroy the law;" for the law was to continue "till heaven and earth pass." Matthew 5:17, 18.

The decline of paganism is shown in the ruins of their temples as seen behind the cross.

The gospel memorials of baptism and the Lord's Supper are shown at the right.

In the upper right-hand corner the artist has sketched a representation of the New Jerusalem, which is finally to come down from God out of heaven to become the capital city of the earth made new. There, with Christ as our King and Elder Brother, we shall dwell forever in a glorious land freed from every taint of sin and all results of the curse. See Revelation 21.



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CHRIST THE WAY OF LIFE.



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LL we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:6.
 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1Peter 2: 24.

When God made man and placed him in the beautiful garden, He tested him to see whether he would obey Him or not. The test was a very simple one and easy to be understood. All the trees of the garden were for men to eat of freely, except one, which was the tree of knowledge of good and evil. God did not give this tree to man. He did not wish man to know evil, which could only come by disobeying God.

The Lord also plainly declared what the result of sin would be. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2: 17.

Tempted by Satan, our first parents allowed appetite to control them against the express command

of God. They did just what God had forbidden; and they were driven from the garden, cut off from the source of life, and became dying creatures. And so all the race is a dying race. "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

Sin is rebellion against God; and as God cannot allow rebellion to continue, either the sinner must be destroyed, or some plan must be devised by which the sinner can have his sins removed from him and be free from them. The plan of salvation meets this case. By it Jesus, the Son of God, dies in the place of the sinner.

He who never sinned, and whose life was worth more than the lives of all men, took the sinner's place, received the punishment for sin, and gave to the believing sinner his righteousness. This does not save the sinner from dying the *natural* death that comes to all as a *consequence* of Adam's sin, but it will save from the "second death" which the unrepentant must die for their own sin.

The plan of salvation provided that the sins of all the world should be laid upon Christ, that He should be treated as a sinner that we might be made righteous through Him, and receive the reward of righteousness. For when we believe on Christ, and realize that love that led Him to come to the earth to die for us, our hearts are changed, sin becomes hateful to us, we put it away, and the power of Christ working for us and through us makes us "new creatures in Christ Jesus."

As soon as this plan was made, man was provided with a Saviour, and mercy was at once offered to him. Giving himself thus for man in the very beginning, Christ is truly described in the Scriptures as the "Lamb slain from the foundation of the world." Revelation 13:8.

But it was not the design of God that Christ should at once give his life for man. There were few people in the world in the early ages. God desired to have many witnesses of the death of his Son. At that time, sin had not shown what a terrible thing it was, nor could it be seen until men should become so wicked that they would take the life of the Son of God himself, who was willing to die that they might live. Thus the fruit of sin and the fruit of love might be seen so close together that all could note the difference. The cross of Calvary, upon which Christ was to die, was to be the great central event in the history of this world.

For the purpose of keeping before the world the blessed hope that Christ would come and die for the sinner, the Lord directed that offerings should be presented to Him. These offerings must be such as could represent Christ, living creatures that could be slain as He was to be slain. By such offerings they could show their faith in the Lord, who would come and die for them.

So we read that Cain and Abel brought offerings to God. God had respect to the offering of Abel,



but not to the offering of Cain. Genesis 4: 3-7. The reason why God accepted Abel's offering is thus told in the Scriptures: "By *faith* Abel offered unto God a more excellent sacrifice than Cain." Hebrews 11: 4.

What was it that made Abel's offering acceptable?—It was *faith*. That faith led him to offer to God a lamb of his flock. This innocent lamb represented the Lamb of God. The *blood* of the lamb represented the blood that Christ would shed on Calvary. It was the innocent dying for the guilty, and that is the *principle* of the plan of salvation.



During the long ages between creation and the advent of Jesus Christ to the world, those who believed in God offered sacrifices in faith the same as Abel did. Abraham, Isaac, and Jacob, wherever they went, offered sacrifices. These offerings were a most important part of the solemn worship of God.

When God, through Moses, took his people out of Egypt where they were in bondage, and gave them a land of their own, He gave them laws in regard to these offerings. The lambs to be offered must be without blemish (Numbers 6: 14) so that they would properly represent the Son of God, who was perfect in every way. How many innocent victims were thus used that men might keep in mind that Christ was to die for the world!

If one had sinned, and felt that he needed forgiveness, he brought his offering to God. Placing his hand upon the victim, he confessed his sins, which were thus transferred to the offering. The life of the victim was then taken. The innocent life ceased that the guilty one might live; other blood flowed that the blood of the sinner might continue to course through his veins.

But when the fulness of time came, God sent his Son into the world. He was to be a divine sacrifice for sin. The blood of animals could not really take away sin; it could only prefigure the blood of Christ which could do it. So when John the Baptist saw Jesus, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

Many men through long ages had looked over their flocks, and selected the very choicest lambs for sacrifice; but now God's Lamb had come. He had looked over his great flock, and only One could be found that could redeem the world, and though He was his only begotten Son, He gave Him freely for the sins of the world.

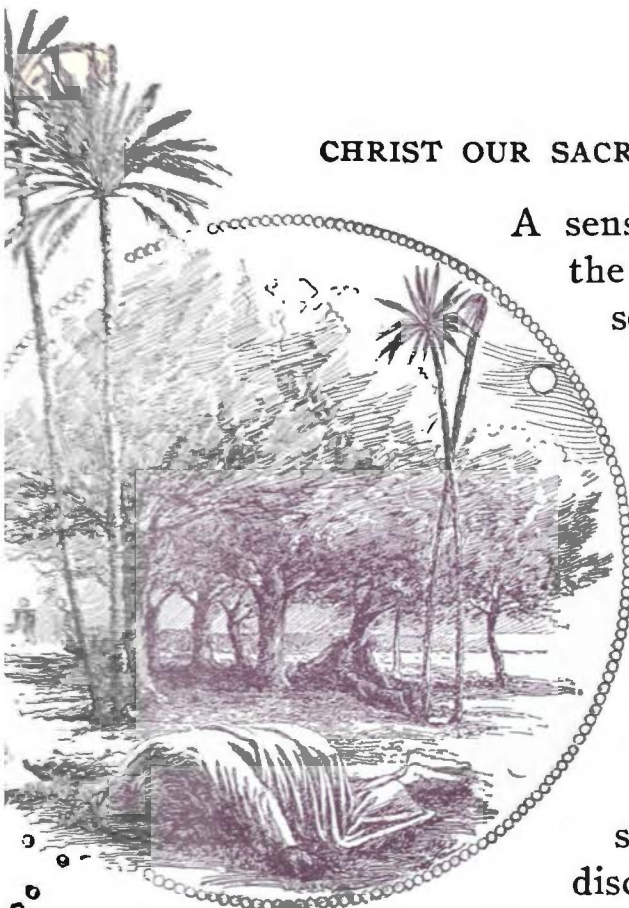
Is He not a perfect sacrifice? No one has yet been able to find any fault in Him. Even Pilate, who, to please the enemies of Jesus, gave orders for his crucifixion, was forced to say: "Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him." Luke 23: 14, 15.

Then they led Him away to be crucified. Well had the prophet declared: "He was oppressed, and He was afflicted, yet He opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth." Isaiah 53: 7.

Sinner, behold your Sacrifice! See Him fainting underneath the weight of his cross, on his way to Calvary! That little hill near Jerusalem was to become the greatest altar of sacrifice the world ever saw, the place where love conquered hate, the place to which every sinner could look, and say, "Behold, what manner of love the Father hath bestowed upon us," that He should give his Son to die that "we should be called the sons of God." 1 John 3: 1.

Nailed to the cross, while He prayed for those who did it (Luke 23: 34), He was raised from the earth, where for six hours He hung, suffering the most terrible anguish. Though men were unfeeling, nature was not, and a mysterious darkness falling upon the world, with earthquake and rending rock, drew from even the heathen Roman officer who stood by, the confession, "Truly this Man was the Son of God." Mark 15: 39.

The physical pain which Jesus suffered, though great, was but a small part of his sufferings. To be rejected and to be delivered by his own people over to the Romans to be put to death must have caused Him intense grief. But more than everything else it was a sense of the sins which He bore for all the world, which so crushed Him and caused Him the greatest anguish.



IN GETHSEMANE

A sense of sin before, in the garden of Gethsemane, had caused Him to sweat as it were great drops of blood (Luke 22: 39-46), falling down to the ground; and now, nailed to the rugged wood, suffering great physical pain, deserted by his own disciples, and entirely given up to his enemies, surrounded by a mob, led on by the chief priests and rulers, who, while the film of death was gathering over his eyes, taunted and derided Him, He felt himself entirely forsaken of God.

It was the thought that his Father had forsaken Him that forced from his lips that despairing cry, "My God, my God, why hast thou forsaken Me?" Matthew 27: 46. To be forsaken of God, which He must be in order to bear the sins of the world and to take the sinners' place, broke his great, loving heart, and with a despairing cry, He gave up his life.

The great sacrifice for sin was now made, and the plan of salvation was now made sure. Christ, the Son of God, died for man, the righteous for the unrighteous, the just for the unjust, the divine for

the human. That which the sacrificial offerings had long suggested was now a reality.

Men are no longer required to offer a lamb; "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Hebrews 2:9. A worthy sacrifice has been provided by God himself, and He will surely accept the sacrifice that He has furnished.

This sacrifice is always ready. Wherever we are, and whenever we will, we can, by faith, bring this sacrifice before God in prayer, and plead the merits of the Son of God in our own behalf. The promise is: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13. "And whatsoever we ask, we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

He is the "Prince of Life," and his name, through faith in his name, can bring perfect soundness to every sinful soul. Shall we not accept with unspeakable thankfulness God's perfect sacrifice which He has provided for us?



"I AM THE RESURRECTION AND THE LIFE."



AM the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live." John 11 : 25.

More than seven hundred and forty years before the crucifixion, the prophet Isaiah testified that the Saviour would make his grave "with the rich in his death." Isaiah 53: 9.

The Jews who took part in his crucifixion desired to "make his grave with the wicked," which was to cast Him out without burial, with criminals.

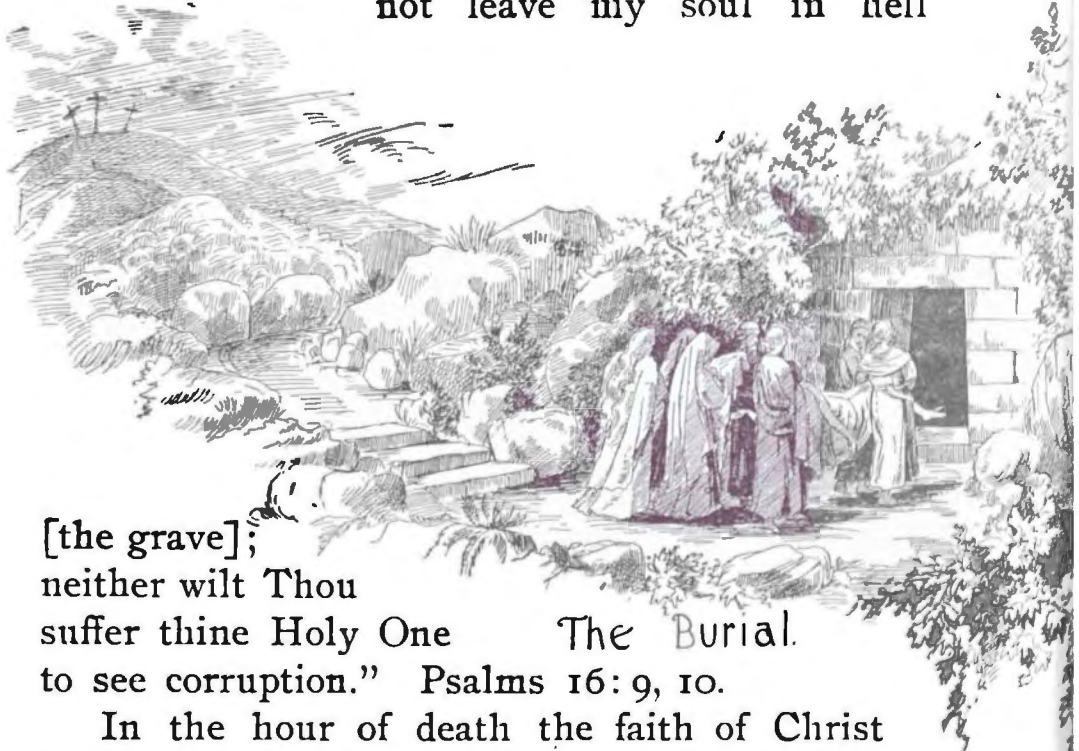
But they were foiled in this design by one of their own wealthy rulers, Joseph of Arimathæa, who, in this darkest hour for the followers of Christ, stepped out boldly and took his stand for the crucified Saviour.

Joseph had great influence with Pilate, and begged from him permission to take the body from the cross and give it honorable burial. Pilate, who was conscience-stricken for condemning the Lord, readily gave the desired permission.

Tender, loving hands took the Saviour from the cruel cross, and bore his body to the new tomb which had never been used before, and there He was laid, thus literally fulfilling the statement of the prophet. Although poor while in life, his body at

death was laid in the new, rock-hewn tomb of the wealthy ruler of Israel. No greater honor could have been shown to the dead than was accorded to Jesus by Joseph and Nicodemus.

Of his rest in the tomb we read in the beautiful language of David in the Psalms: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave my soul in hell



[the grave];
neither wilt Thou
suffer thine Holy One The Burial.
to see corruption." Psalms 16:9, 10.

In the hour of death the faith of Christ took hold upon the promises of God. He laid down his life in the full assurance that He would soon hear the call, "Jesus, Thou Son of God, thy Father calls Thee." Solomon had said, "The heaven and heaven of heavens cannot contain Him." 2 Chronicles 2:6. Paul, speaking of his death, said: "It was not possible that He should be holden of it." Acts 2:24.

Early on the first day of the week a bright and powerful angel appeared at the tomb; the Roman guard fell as dead men before his glorious brightness; the stone was rolled away, and at the command of the heavenly messenger the bands of death were broken, and the Saviour came forth a mighty conqueror. Henceforth the resurrection of the dead was a reality.

It is to this resurrection scene that the apostles looked as the sure promise of the future reward of all the faithful. Says Christ: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." John 11:25.

Christ died "that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Satan claimed all who had fallen in death as his subjects. The resurrection of Christ broke the power of death. From that time the devil knew that his hold on the human family would sometime be broken, and that his days were numbered.

Paul, looking forward to the general resurrection, which is to take place at the second coming of Christ, describes it in the following words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

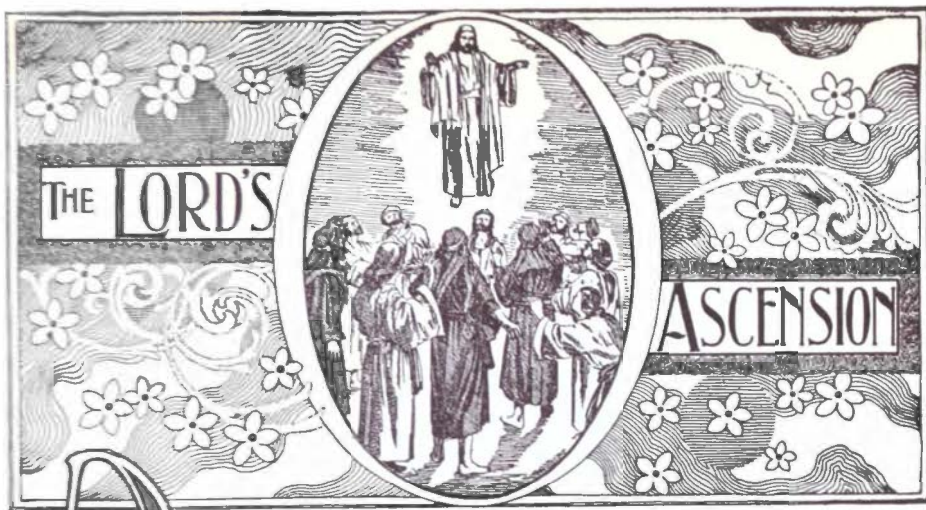
Our future reward is placed at the time of the resurrection, for the Saviour says: "For thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

Paul bases his entire hope for future life on the resurrection of the dead. He says if there is no resurrection, "then they also which are fallen asleep in Christ are perished." But this is not possible; "for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Read 1 Corinthians 15: 12-22, 52.

Isaiah looked beyond the grave when he testified: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26: 19.

Job was willing to rest his future hope on the resurrection. "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of thine hands." Job 14: 14, 15. Where was Job to wait? Here is his own answer: "If I wait, the grave is mine house; I have made my bed in the darkness." Job 17: 13.

He that conquered the grave shall come to this earth again, and at that time "the dead shall hear the voice of the Son of God; and they that hear shall live." John 5: 25.



A

ND when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

As the time drew near when the Saviour knew that He must return to the Father, whence He had come, He began to tell his disciples something of what the future had in store for them. The prospect of meeting trials without the Saviour to share them brought sadness to the hearts of the disciples; but, lest they should become discouraged, He opened to them the thought that his going away would be an advantage to them; "for," said He, "if I go not away, the Comforter will not come unto you." John 16:7.

These words were full of mystery to the wondering disciples. How would it be possible for another to do as much for them as He had done? Who, indeed, besides Jesus, could feed the hungry multitude from a few loaves and fishes, heal the sick, cure loathsome diseases, quiet the angry waves of the sea, and raise the dead at will?

Had they not, too, been constantly instructed by his gracious words, and able, in his name, to cast

out devils? Why should they desire a change? Should He leave them, as He declared He must, how would they then be able to do the wondrous things his presence had enabled them to do before?

But, notwithstanding all this, Jesus told them that it would be better for them to have Him go away. Should He remain with them personally, his presence would be confined to one locality at a time, and this would make it necessary for some who wished to meet Him to travel long distances. But the Holy Spirit, which was to come to earth in his place, could be found by all at one time, and that without going to another part of the country.

When on earth in person, Christ was seen by saint and sinner alike; but the Spirit, which He sent to represent himself while He is away in heaven, is never seen, but may be known through faith in Christ. The unbelieving world does not know this heavenly visitant, because it is felt rather than seen. John 14: 17.

To those, however, who accept Christ by faith, the Spirit becomes an indwelling power, by which the possessor is enabled to overcome the world and sinful flesh.

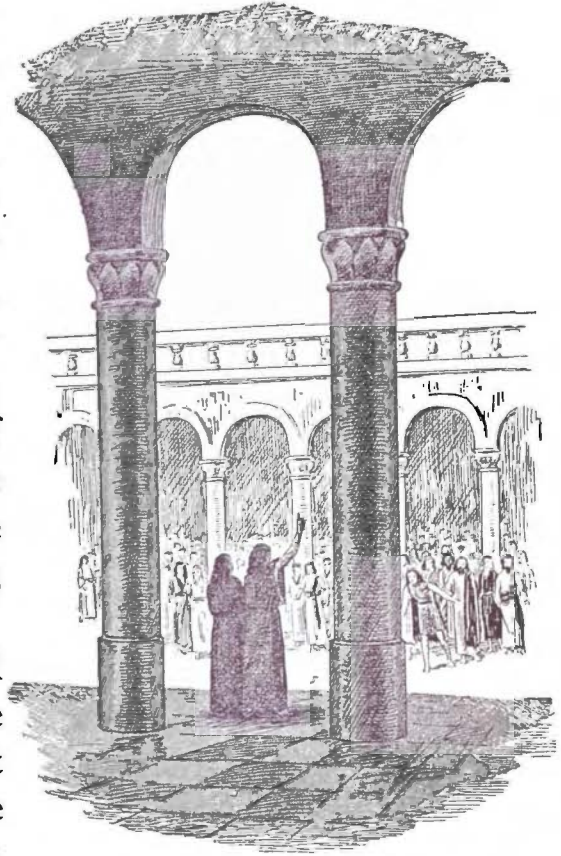
As the disciples had been connected with heaven through attachment to, and dwelling with, the personal Christ, so now, since He has gone to heaven, He has provided an indwelling presence, by which all his believers may have access to Him where He is. So, then, whatever Christ was to his disciples by his personal presence, such He is now to every one who comes to Him by faith, through the Holy

Spirit, which God bestows as freely as He has the gift of his only begotten Son.

Christ was about to leave his thirty-three years of earthly life for the throne of glory, which He had once before enjoyed with the Father. But still He did not for a moment forget those whom He was to leave behind. Though they might wish to accompany Him in his ascent, it was better for them to remain among men, and point sinners the way to heaven. In so doing, they would be the light of a dark world, and continue the work the Saviour came to do. Matthew 5:14-16; Hebrews 2:3; Acts 1:8.

He had before prayed that God might not take them out of the world, but rather that they might be kept from its evil. John 17:15. So on the eve of his leaving them, He gave the blessed promise: "Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

Coming near to Bethany, the disciples gathered about Him. As He looked in their faces then, a peculiar light seemed to cover his countenance; and as He stretched out his hands in the act of blessing

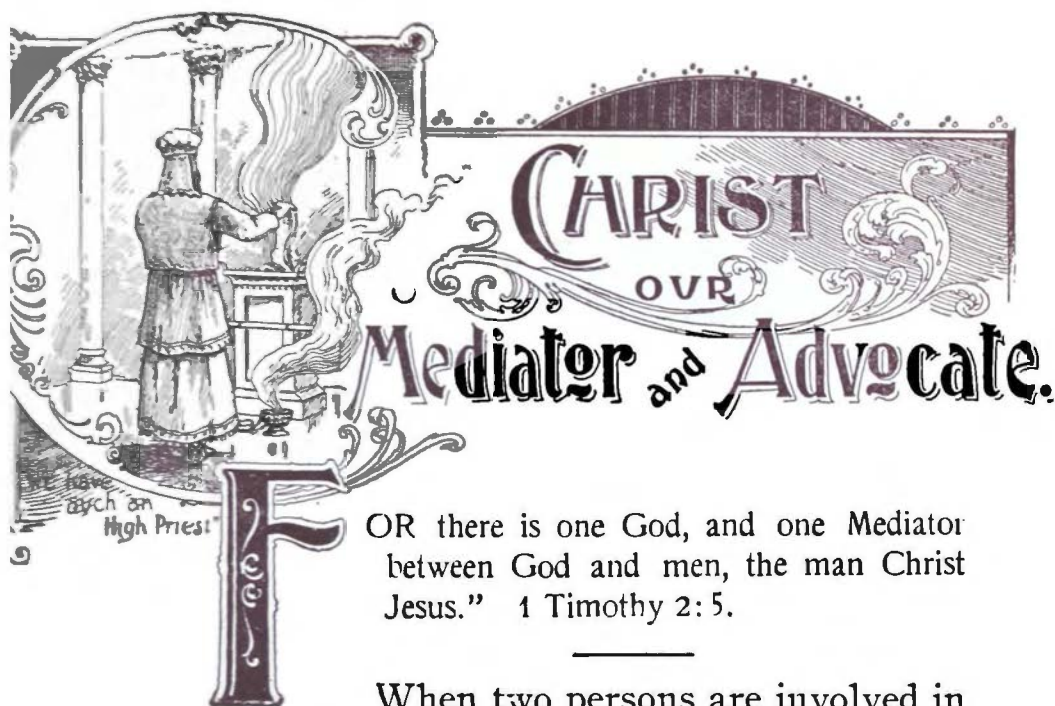


Pointing Sinners to Christ.

them, He was gradually taken up from them. Gazing at Him in his ascent, the wondering disciples saw Him enter a cloud of bright glory, and He was lost to sight.

Their gaze, however, was still riveted for a time on the point where they had last seen their beloved Lord. Suddenly a voice was heard near them. Turning, they saw two shining beings, who brought them the comforting message: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Christ had triumphed in his earthly work. He had come from heaven to earth to take man's nature, and been born in Bethlehem's lowly manger; He had been subject to his earthly parents; had worked by the side of Joseph at the carpenter's trade; had known weariness in his journeyings; had prayed all night on the mountainside; had in pity fed the famishing multitudes; had healed the sick and raised the dead; had been rejected of men, scourged, and crucified; and had ascended in the form of a man to sit on the right hand of the throne of the Majesty in the heavens. Hebrews 8:1, 2.



FOR there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Timothy 2: 5.

When two persons are involved in a difficulty, and cannot agree, it is a common custom for some friend to act between the two as a mediator. In this capacity Jesus Christ acts between God and man. Man is estranged from God. In his sinful condition he is not reconciled to the government of God; for we read that the "carnal [natural] mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8: 7. It must be changed by the power of God before it can be subject to God's righteous government. Since the fall of man by sin, all men are carnal. Says the apostle, "I am carnal, sold under sin." Romans 7: 14.

In order for men to be saved, it was first necessary that a divine sacrifice should be provided for the sins of the world. This was made by the death of Jesus Christ. But Christ's death alone would not save us. He must rise from the dead, and then in his divine and human nature blended act as the

Mediator between every repenting sinner and the Father, pleading in the sinner's behalf the merits of his sacrifice.

Before Christ came in the flesh, this office of mediatorship was represented by the priesthood, especially by the high priest of the Jewish nation. The high priest was to bear upon his shoulders the names of all the tribes of Israel, representing the people of God (Exodus 28: 9-12), and so does Christ take upon himself the task of bearing all his people, and bringing them into harmony with the government of God.

We should not forget that God, loving mankind so that He gave his own Son to die in the sinner's place, has no feeling of hatred toward the sinner. He is not a hard master whose anger must be placated. He loves the sinner, and because of that love, He gave his Son to die for him, that the sinner might be separated from his sin, which, if not removed, must forever separate him from God and happiness. Through Jesus Christ, the Mediator, God, though the Author of all things, and the One who has been wronged by sin, takes the first step toward a reconciliation.

So we read: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." And Christ, having shown by his sacrifice that God still loves the sinner, now, as the great

Mediator, sends out his ministers, in Christ's stead, praying us, praying all mankind, to be reconciled to God. 2 Corinthians 5: 17-20.

Christ comes to us as a friend and helper, as one who has influence and power with God. He brings to us the terms by which, if we accept them, we may be restored to favor with God. These conditions are honorable to God, and merciful to us. Since He has died for us, the law of God will not be lowered by our salvation. He can "be just, and the justifier of him which believeth in Jesus." Romans 3: 26. Christ, in answer to our faith, gives us his righteousness, which is just what the law of God demands, to cover all our sins. So we have his death for our death, and his life for our life. Accepting this gracious offer, sinners and aliens become saints and children of God.

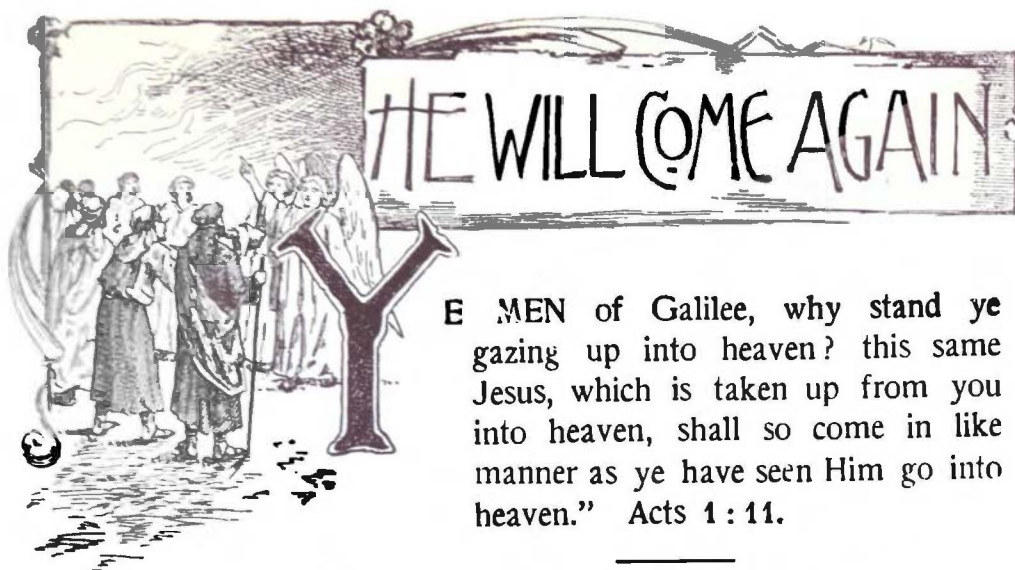
Christ is also our Advocate. Hence we read: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. An advocate is one who pleads the cause of another. Every person has a case at the bar of God. "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5: 10. If we have Christ for our advocate, why should we fear? He is the only Begotten of the Father; but it is as a man that He represents us and pleads for us. The Mediator, the Advocate, is the "*man* Christ Jesus." He was made like us. "Wherefore in all things it behooved Him to be made like unto his brethren, that

He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2:17, 18.

Behold the wonderful provisions of divine grace! The Son of God dies as a sacrifice for our sins. He is also the Mediator, pleading with us to accept the gospel of salvation, which, at so great a price, He has made it possible for us to secure. With the sweat of Gethsemane upon his brow, with the blood of the sacrifice dripping from pierced hands, feet, and side, from suffering unspeakable, and with love unutterable, He appeals to us, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. Then when we come to Him, He bears our case upon his heart, and if we sin, and repent, He pleads our case before the Father, and obtains for us a pardon.

Finally, when the judgment shall sit, and the books shall be opened (Daniel 7:9-14), He comes before the Father as the Advocate of every one who has believed his word, and He delivers all such from the destruction that comes upon the wicked.

Our Advocate is one of the human family; as our representative, yea, more, as our brother, He undertakes our cause. Can we not safely trust ourselves and all our interests, both now and forever, in his hands, saying with the apostle Paul, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"? 2 Timothy 1:12.



YE MEN of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

At the close of the Passover Supper, just before going to his night of agony in Gethsemane, the Saviour told his disciples that He was soon going away from them. This made them very sorrowful, but the Master comforted them with the words, "I will come again."

He told them of a glorious city that was being prepared for the faithful. Already many beautiful mansions had been built in it, and when He should go back to heaven, He would prepare mansions for them, and for all the righteous who would live after them.

Abraham looked forward to the time when he would have a home in this city, for Paul wrote of him: "For he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. The apostle-prophet John gives a full description of this city in the twenty-first chapter of Revelation.

Many of the prophets of the Old Testament foretold the second coming of Christ to this earth. Even before the flood this was understood; for we read that "Enoch also, the seventh from Adam,

prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Jude 14.

The prophet Zechariah testifies of the same event: "And the Lord my God shall come, and all the saints with Thee." Zechariah 14: 5. And the Saviour tells us that "the Son of Man shall come in his glory, and all the holy angels with Him." Matthew 25: 31.

By this we see that the saints spoken of by Jude and Zechariah refer to the hosts of angels that will come with Him at his second advent. The Saviour says that *all* the holy angels will come with Him. Heaven will be emptied; for all its glorious inhabitants will join their Lord on this wonderful journey from heaven to earth.

Job based his hope on the second coming of Christ. Hear what he says: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25-27.

Job was not alone in this consolation. David, the sweet singer of Israel, contemplating the future, said: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with his truth." Psalms 96: 11-13.



With burning eloquence from lips touched with hallowed fire from heaven the gospel-prophet exclaims: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation." Isaiah 25:8, 9.

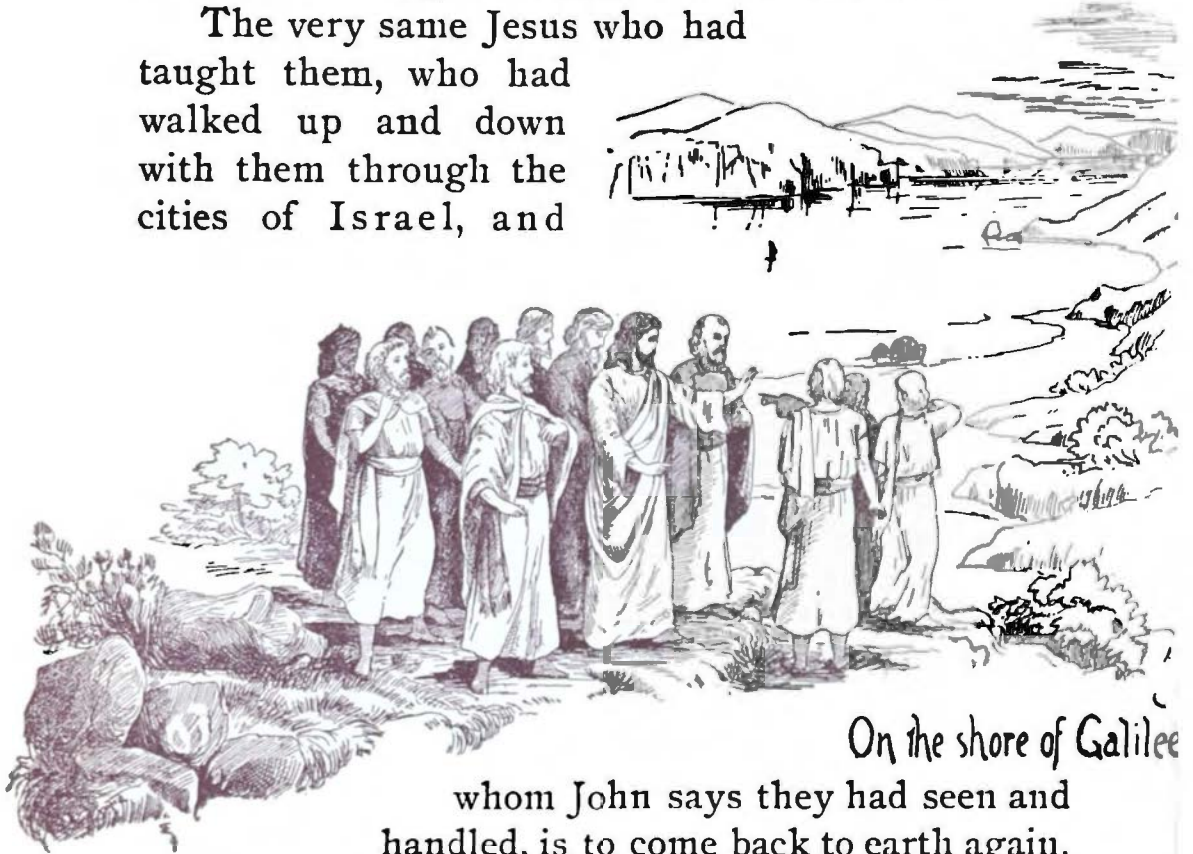
Again, the beloved Daniel, inspired of God, referring to the same thing, said: "At that time shall Michael [Christ] stand up, the great Prince which standeth for the children of thy people; . . . and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:1, 2.

The apostle Paul testifies: "And unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. At his first advent, our Saviour bore the sins of the world in Gethsemane and on Calvary. At his second advent, He comes bearing no sin, but as the mighty and glorious King to take all his faithful children to himself forever. Matthew 25:31.

Of this wonderful event our Lord himself testifies: "For the Son of Man shall come in the glory of his Father with his angels; and then He shall reward every man according to his works." Matthew 16:27.

As the Saviour was taken up from the disciples, two angels were sent to comfort them. They said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, will so come in like manner as ye have seen Him go into heaven." Acts 1:11.

The very same Jesus who had taught them, who had walked up and down with them through the cities of Israel, and



On the shore of Galilee

whom John says they had seen and handled, is to come back to earth again.

And to those who desire to know how He will come, the angels said, He will "so come in *like manner* as ye have seen Him go into heaven." He ascended bodily, and they saw Him as He went, and "a cloud received Him out of their sight." He will come back in the same manner. John says of the event: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

When He ascended, He was visible until a cloud of glory received Him out of their sight. When He returns, the cloud will be first seen; but as He nears the earth, the glorious person of the world's Redeemer will be plainly visible to all beholders.

Many theories are taught in regard to the second advent of our Lord. Some now claim that this event occurs at conversion. Others believe that Christ comes at the death of every saint. But we read that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matthew 24:27.

Such a description cannot be applied to the calm death hour of the Christian, nor yet to the quiet working of the Holy Spirit at conversion. When our Lord comes in the clouds of heaven, no one will question whether He is really our Saviour. For the lightning that flashes across the sky in the east cannot be hidden from the dwellers in the west. So the presence of Christ will be seen to earth's remotest bounds. It must be so; for He brings with Him all the glory of the universe; for He comes "in his own glory, and in his Father's, and of the holy angels." Luke 9:26.



TELL us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matthew 24:3.

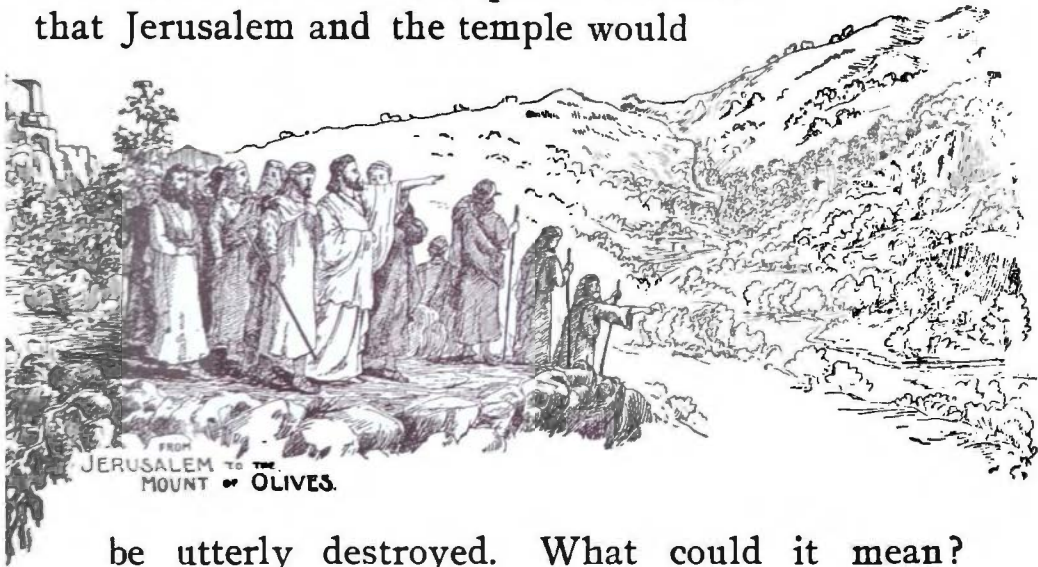
In the Saviour's teachings, He had instructed his disciples in regard to his second advent to the world. But they had no idea when this would take place. They expected Him to set up a temporal kingdom on earth, and probably connected this event with his second coming.

As Jesus was departing from the temple, after his triumphant entry into Jerusalem, his disciples directed his attention to the glory of the temple. It was the pride of the Jewish nation, and they supposed it would stand forever. It was a wonderful building, and its construction had required the labor of thousands of men for forty years. Josephus, in his description of it, said that some of the stones were about thirty-eight feet long, eighteen feet wide, and twelve feet high.

What must have been the astonishment of the disciples as Jesus turns to them sorrowfully, and

says: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24: 2.

All the traditions the disciples had held, and their own beliefs seemed slipping away from them. They remembered the instructions of their Lord in regard to his second coming, the end of the world, and the setting up of his kingdom; and now He had added to this the plain statement that Jerusalem and the temple would



be utterly destroyed. What could it mean? Had they misunderstood Him?

Silently they walked by his side to the mount of Olives, and when He had seated himself, they came to Him with questions the answer to which would forever settle the matter. "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Were their questions out of place? Did the Saviour rebuke them for unseemly curiosity?—No! He knew that their motives in asking were sincere,

and He proceeded to instruct them carefully in regard to the events referred to in their questions.

The Saviour was always ready to give full and careful instruction and explanation to all who were really desirous to know of the truths taught by Him. To be sure, He often spoke in parables, many of which were not readily understood by the hearers, but to all who were interested sufficiently to ask for an explanation, He made his meaning simple and plain. Hence to the inquiring disciples the Saviour gave, in Matthew 24, the prophecy in regard to the events that were to take place on this earth.

In these words of instruction are embodied the full and complete answer to their questions. Neither was it given for the benefit of these disciples alone. It was given to the disciples that it might be handed down by them to all who would believe on the Saviour in all ages until He should finally come and take the faithful to himself. It applies to our time, and with much greater force as we are nearing the accomplishment of all the events recorded in this wonderful lesson.

Some tell us, however, that the second advent is a subject with which we have nothing to do. That all knowledge of this great event is a secret with the Almighty; that our Lord will come as a thief in the night; that He may come in one year, or his coming may be a thousand years in the future. If this is the case, then why did the Saviour take pains to make such definite statements in regard to it? Why did He give such positive way-marks to show when this great event was near, "even at the door"?

If we cannot know anything in regard to this important event, which so intimately concerns us, we are forced to one of two conclusions: either the Saviour undertook to make an explanation to the disciples which He should not have entered into, or, trying to explain the matter, He failed to make it so clear that it can be understood. Of course we cannot accept either of these propositions, and hence are forced to believe that the Saviour considers that this subject is important, and desires us to understand it.

The Lord has given us the most minute description of the events to transpire on this earth, and has also given us accurate signs to show when his coming is near, "even at the door." And although we may not know of the day and the hour, yet our information is so definite that we may "see the day approaching," and be prepared to meet our King at his appearing with joy and not with grief.

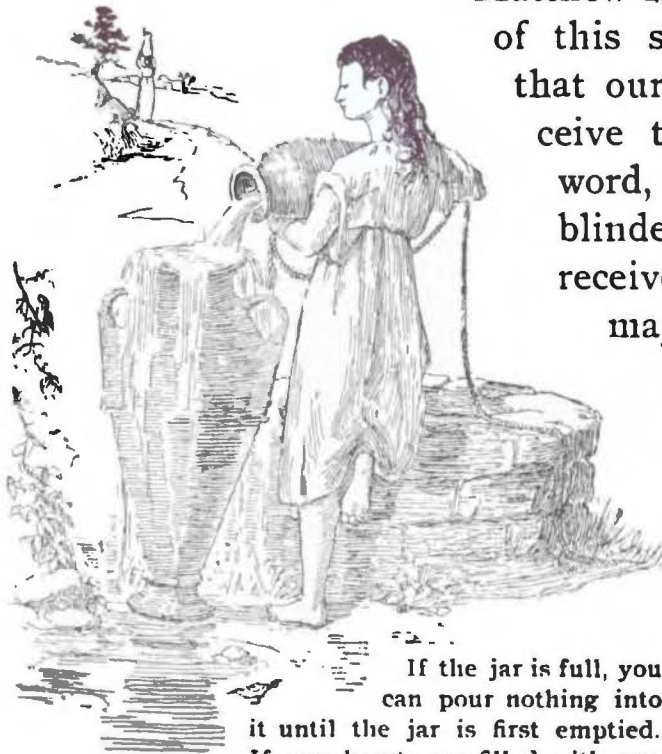
Our Lord knew that the truths in regard to his second coming would be misunderstood. It is the one subject above all others that the enemy of all souls desires shall not be proclaimed to the world. The knell of his doom is perceived ringing through every promise of the coming of our Lord.

More than this, there is no subject that so turns the hearts of men to God and converts souls to Christ as the true proclamation of Bible truth in regard to the soon-coming Saviour. Of course the devil will do all in his power to blind the eyes of men to this truth, and divert their attention from the events clustering around it.

Christ knew that errors would abound in regard to this subject, and so prefaces his instruction with the warning, "Take heed that no man deceive you."

Matthew 24: 4. And in our study of this subject, let us be sure that our hearts are open to receive the teachings of God's word, and that we are not blinded by any ideas we have received, or by any theory we may have held in regard to it.

The question of the disciples was evidently twofold. *First*, When will the destruction of Jerusalem take place? and, *Secondly*, What shall be the sign of the second coming of Christ, and of the



If the jar is full, you can pour nothing into it until the jar is first emptied. If our hearts are filled with our own ideas, and what we have learned from others, how can God's truth come in unless we empty our hearts completely, and ask Him to fill us with his word. ?

end of the world? The Saviour's answer in the twenty-fourth chapter of Matthew may be divided into three parts:—

First, From the fourth to the fourteenth verses we are carried rapidly down from the apostles' time to the end of the world, considering the events to transpire as matters of history.

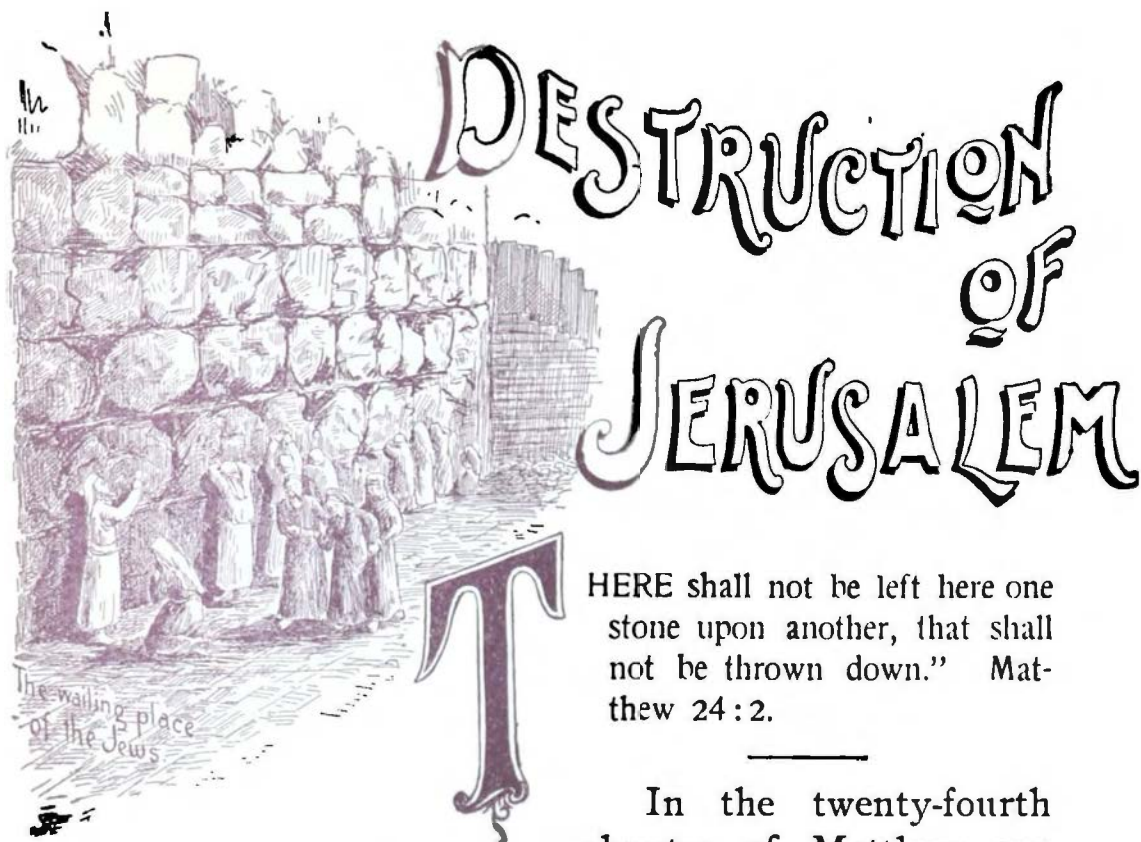
Secondly, In verses fifteen to twenty-eight the ground is again gone over from the destruction of

Jerusalem, showing the true church in connection with the history of the world during that time.

Thirdly, The remainder of the chapter records the visible signs that were to mark the soon coming of Christ to earth.



NAZARETH.



HERE shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2.

In the twenty-fourth chapter of Matthew our Saviour recounts a series of events to transpire from the days of the apostles through to the end of time. To the student of God's word these scenes are to be way-marks to show where we stand in this world's history, and we should consider them well.

The first event here predicted is the destruction of Jerusalem and the temple. That his followers may be prepared to meet this dire calamity, the Saviour gives them the following warning:—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet [see Daniel 9:26, 27], stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Matthew 24:15-18.



"O JERUSALEM, JERUSALEM."

Dr. Adam Clarke says: "This 'abomination of desolation' St. Luke refers to is the Roman army; and this abomination standing 'in the holy place' is the Roman army besieging Jerusalem. This, our Lord says, is what was spoken of by Daniel the prophet in the ninth and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them."

Luke in his account of this same prophecy says: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Luke 21: 20, 21.

This latter text shows conclusively that the "abomination of desolation" was the armies of an enemy that would surround the city, besiege it, and finally destroy it.

Josephus says: "The Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there."—"*Wars*," b. vi, chap. 6. No greater "abomination" than this could come to the Jewish temple, and this, together with the laying waste of Jerusalem, stamps the Roman army as the "abomination of desolation" foretold by the prophet Daniel, and referred to by Christ.

The Saviour says, "Then let them which be in Judea flee into the mountains." But how can the



Roman Ensign.

Christians escape after the city is encompassed with armies? At first glance this seems impossible, but the Lord made no mistake.

Dr. Adam Clarke says: "In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army." Josephus says of him: "He might have assaulted and taken the city, and thereby put an end to the war; but without any just reason, and contrary to the expectation of all, he raised the siege and departed."—*"Wars," b. v, chap. 12.*

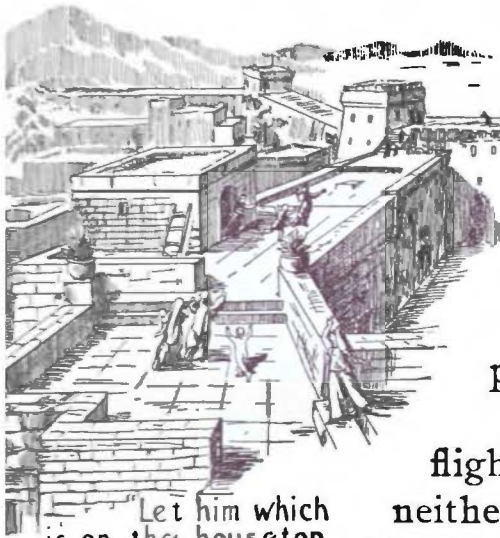
The historians Eusebius and Epiphanius tell us that immediately after the departure of the armies of Cestius Gallus, and while Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella and other places beyond the river Jordan.

Dr. Adam Clarke says: "It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invested the city."

The Saviour further says: "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Matthew 24: 17, 18. Like Lot in leaving Sodom, their flight must be hurried, or it would be too late, and they would be overwhelmed in the destruction coming upon the doomed city.

Dr. Adam Clarke says: "In the Eastern walled cities, their flat-roofed houses usually formed continuous terraces from one end of the city to the

other; which terraces terminated at the gates." It was customary to walk and sleep on these housetops. When the time for escape came, the need of haste



"Let him which is on the housetop come down."

was so great that if any were on the housetop or in the field, they must not take time to secure anything from their houses, but must flee immediately to a place of safety.

"But pray ye that your flight be not in the winter, neither on the Sabbath day."

Matthew 24:20. This instruction was given forty years before the Roman army overran Judea. In view of the coming desolation, the followers of Christ were to pray earnestly for two great mercies:—

First, That they be not compelled to flee in the winter, for the cold of that season would bring great suffering to the refugees from Judea.

Secondly, That God would so overrule events that they would not be compelled to flee on the Sabbath, or be overtaken in the destruction which was to follow. For forty years this prayer was to go up to God. It shows the regard Christ had for the Sabbath. In this we find a fitting rebuke for the little regard that is paid to this institution,—an institution which had its birth at creation, and which was given to commemorate that event.

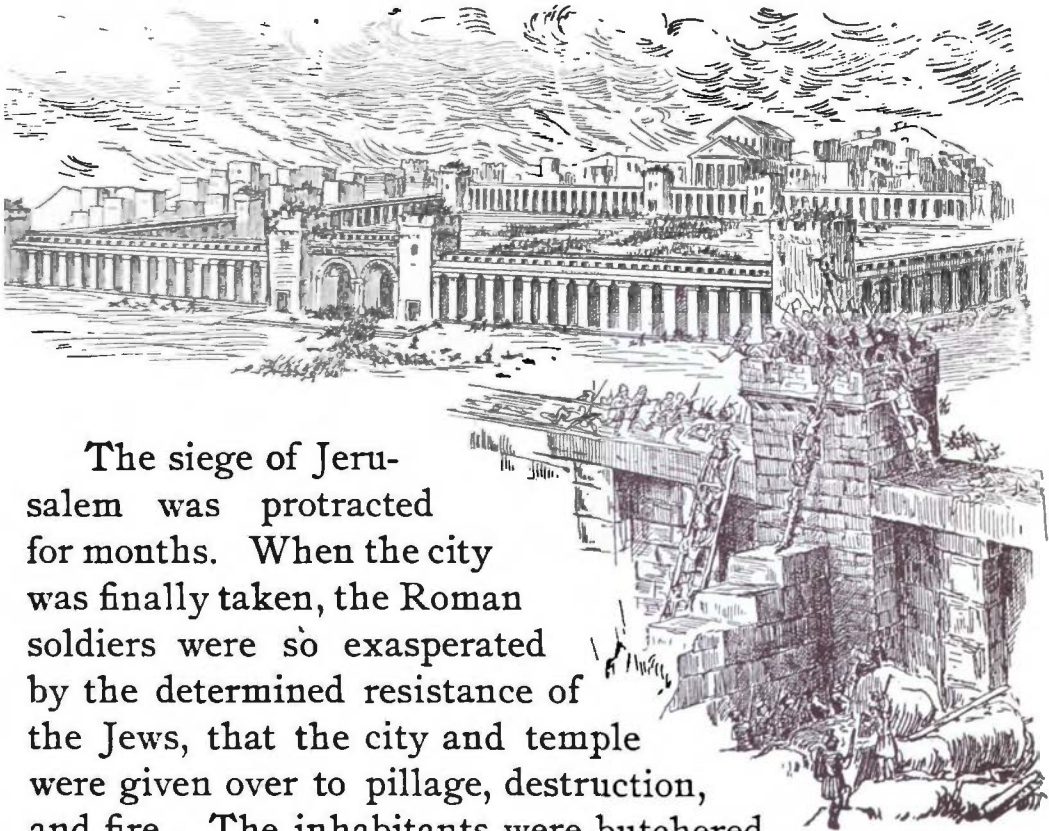
Soon after the flight of the Christians, the army of Vespasian, under Titus, entered Judea, and besieged Jerusalem, until the city was destroyed and the temple burned with fire.

Terrible distress and calamity came to the Jews as the result of this siege. Moses foretold this one thousand five hundred years before. He said:—

“The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand.” “And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee.” Deuteronomy 28:49, 52, 53.

The Roman ensign was an eagle, and the Romans spoke the Latin language, which the Jews did not understand, thus fulfilling the first part of the above prophecy to the letter. To the other horrors of the war was added that of famine. Josephus says that mothers would snatch the food from their children in their distress, and that many houses were found full of women and children who had died of starvation. Human flesh was sometimes eaten; and the same author tells of a lady of rank who killed, roasted, and ate her own son, thus fulfilling the latter part of the prophecy of Moses.

Christ had said: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 19: 43; 21: 24.

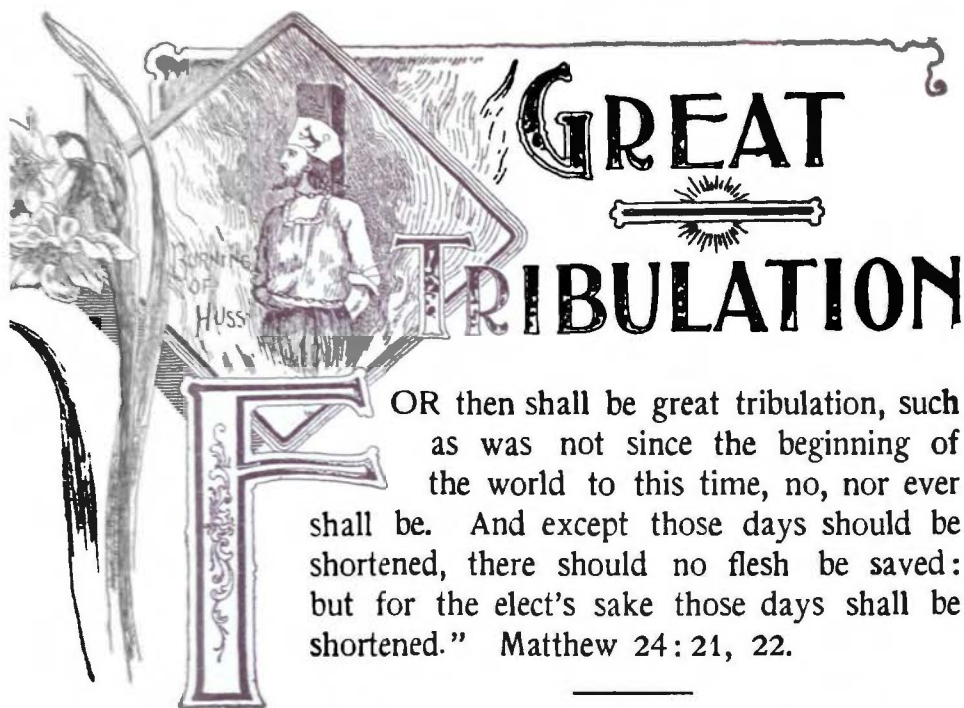


The siege of Jerusalem was protracted for months. When the city was finally taken, the Roman soldiers were so exasperated by the determined resistance of the Jews, that the city and temple were given over to pillage, destruction, and fire. The inhabitants were butchered without regard to age or sex. Josephus states that eleven hundred thousand perished at this time, and that ninety-seven thousand were carried away captive. How accurately this fulfils the Saviour's prophecy as quoted above from Luke 21: 24.

We also read that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. Jerusalem has never again come into the possession of the Jews, and will not until "the times of the Gentiles be fulfilled." This will be when the work of the gospel is finished.



JERUSALEM.



Following the destruction of Jerusalem, the elect were to pass through a period of terrible persecution. The elect are the true followers of Christ. For their sake the days of tribulation were to be shortened; for if those days were not shortened, the elect would all be destroyed.

This cannot refer to the destruction of Jerusalem; for none of the elect were in that city at its fall. All Christ's followers had left the city and fled "into the mountains," as the Saviour had told them to do, in verse 16. The Jews had utterly rejected Christ, and so were no longer the elect of God.

This cannot refer to the overthrow of the single city of Jerusalem, or the country of Judea; for this tribulation was to be more terrible than any that had been experienced "since the beginning of the world," and nothing so severe would ever come again. More severe calamities had overtaken cities and countries

before the overthrow of Jerusalem, others more terrible have occurred since, and prophecy tells of greater desolations for the future.

This "great tribulation" can therefore refer only to a period of terrible persecution to come upon the true church of God.

In Daniel 7:21, a power is mentioned that "made war with the saints, and prevailed against them." In verse 25 the prophet says that this same power shall "wear out the saints of the Most High," and that "they shall be given into his hand until a time and times and the dividing of time."

In Daniel 4:16, 25, a "time" is spoken of as a year. Josephus records that the "seven times" that passed over

A Time,	360 days.
Times,	720 "
Half a Time,	180 "
	1260

Nebuchadnezzar when he was driven from men, were seven years—a year for a time. A Jewish year was 360 days. So the period as recorded in Daniel 7:25, when footed up, gives us 1260 days, as shown by the accompanying sum in addition.

All commentators agree that these "days" represent prophetic time—a day for a year. Hence there were to be 1260 years in which the true church was to be given into the hand of a persecuting power.

John, the apostle-prophet, speaking of the church as a woman, and the persecuting power as a dragon and a serpent, says: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle,

that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation 12: 13, 14.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Verse 6. In figures, this would read 1260 prophetic days, or literal years. It will be seen that the time corresponds in all the quotations given. Thus the length of this period of persecution is given as 1260 years both by Daniel and John.

The care that was taken of the "woman" in the wilderness represents the care that God has for his church, even though afflicted and trodden underfoot by this terrible power.

There has been but one persecuting power since the time of Christ which has fulfilled all the conditions of these prophecies. In A. D. 538 Catholic Rome became a persecuting power. The bishop, or pope, of Rome was then made absolute head of all the churches, and was given power to correct heretics.

Then followed what is aptly called the "Dark Ages." The Roman Catholic Church was a corruption of the true church of Jesus Christ. Their religion was a compromise between Christianity and paganism. The Christians who would not accept this false religion were branded as heretics, and were given over to the tormentors.

Paul's description of the persecutions of the ancient church, as given in the eleventh chapter of

Hebrews, applies accurately to the papal persecutions of the Christian Church, only they were aggravated many fold. He says: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Hebrews 11: 36, 37.

Did this power "wear out the saints of the Most High"? Scott's "Church History" says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruption of the Church of Rome. A *million* poor Waldenses perished in France; *nine hundred thousand* orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits.

"The Duke of Alva boasted of having put to death, in the Netherlands, *thirty-six thousand* by the hand of the common executioner during the space of a few years. The Inquisition destroyed by various tortures *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."

Heathen Rome put to death over three million Christians during the first five hundred years after Christ. Catholic Rome, which professed to accept

Christ, but was heathen in practise, put to death about fifty million Christians during the 1260 years that followed. When a false Christian church gets temporal power, it is tenfold worse in the cruelty of its persecutions than the worst of heathen powers.

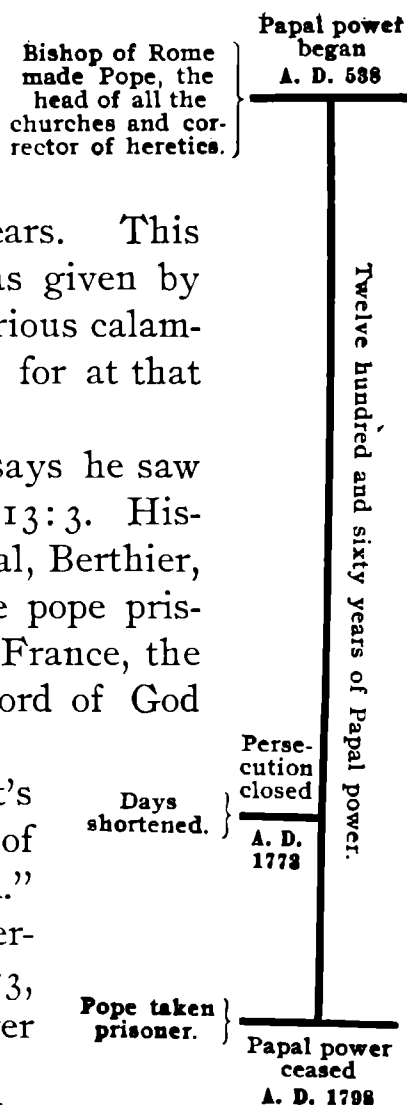
As before stated, papal Rome became a persecuting power A. D.

538. It was to continue 1260 years. This brings us to 1798. If the periods as given by Daniel and John are correct, some serious calamity on papal Rome was to be looked for at that time.

John, in speaking of this power, says he saw it "wounded to death." Revelation 13:3. History informs us that a French general, Berthier, entered Rome in 1798, and took the pope prisoner, who died in exile at Valence, France, the next year. Thus do we see the word of God accurately fulfilled.

Christ says: "But for the elect's sake those days [the 1260 years of papal persecution] shall be shortened." Matthew 24:22. Roman Catholic persecution practically ceased about 1773, or twenty-five years before the power of the papacy was fully broken.

This was brought about by the Reformation which gave the Bible and the gospel to the people. Through the influence of the preaching and writings of Luther and the other reformers, kings, princes, and men of influence and power took



their stand for the Bible. Ignorance, superstition, and cruelty fled before the clear light of God's word, and the Inquisition went with them.

But we cannot leave Catholicism without calling attention to another feature of the symbol given in Revelation 13: 3. "And his deadly wound was healed." Napoleon wished to be crowned emperor of France, and this must be done by a pope. So an election was held, and a new pope chosen March 14, 1800, and thus the papacy was re-established, but without its former power.

During the one hundred years that have passed since that time, Catholicism has worked and waited, intrigued and plotted, until it has become an important factor in many of the governments of the world, and her intention is to seize the reins of government and again rule the nations. The policy of Rome never changes, and she only waits until her grasp is sufficiently strong, and then she will reenact, as far as possible, the scenes of the centuries in the past.

But the fiat has gone forth, and when this power has seemingly reached the end sought, "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7: 26, 27.

The Bible, Its Preservation and Its Enemies.

It pleased God, in his wisdom, to give to mankind a written history of the world, the origin of the human race, the entrance of sin, and the plan of salvation through Jesus Christ, his Son. The book which contains these things is called the Bible.

This book was written by different persons through many centuries ; but it is one book, for the writers were all inspired by one Spirit. Hence we read : " The prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1 : 21.

The Bible is often called the word of God, because in it God speaks to men. To have God's word to read, and thus be able to learn directly from Him what his requirements are, is the greatest blessing that any one can possess.

In early ages there were no printing presses, and the Bible had to be written with the pen. This made it very costly and difficult to procure. At first the Old Testament was written in the Hebrew language, and the New Testament in the Greek. But as the gospel passed beyond the narrow limits of the lands where these languages were spoken, translations were necessary, or else none but scholars could read the word of God for themselves. The lack of such translations, together with the opposition of the Roman Catholic Church to the Bible being read by the common people, prevented a general knowledge of the Scriptures.

The Catholic Church was founded upon the ambition of a powerful and proud priesthood, which usurped authority in the church of Christ. They knew their work to be contrary to the example and teachings of Christ and the Bible. A knowledge of the Bible by the masses would show their claims to be false, and their teachings erroneous. Hence the success of their church depended on keeping the Bible from being read by the people.

Then followed the Dark Ages, in which only such portions of the Scriptures as the priesthood pleased were read to the people. But God prevented this wicked church power from destroying his written word, and copies of the Bible were preserved in many places.

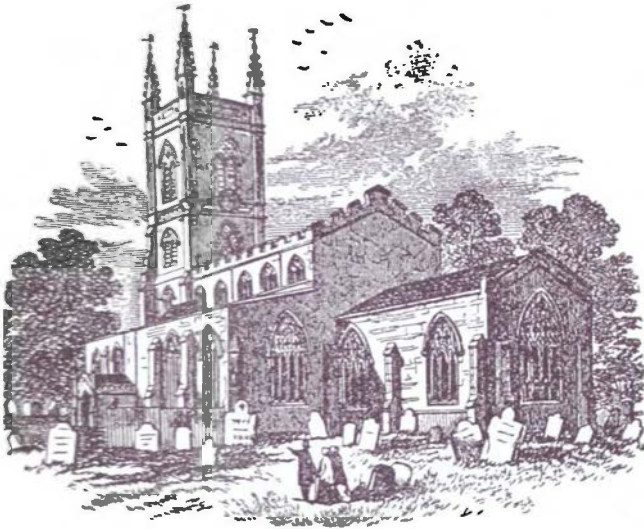
At length the time came when the light of God's word should again shine forth in the earth. Godly and zealous men of education, who had access to copies of the Bible, saw the errors and evils of the Romish system, and took their stand for the word of God and the pure religion of Jesus Christ. Having been themselves benefited by the study of God's word, they translated it into the language of the common people, so that they might have it. This brought upon them the ire of the Catholic Church, and many faithful martyrs gave their lives for the truth.

Martin Luther, a Catholic monk, found a large Bible in the convent of Erfurt. He eagerly read its pages, and soon saw that his church was not following its teachings. He began to teach the truths he had found. This brought upon him the censure of the Catholic Church, and many efforts were made to destroy him. Finally, being forced into hiding in the castle of Wartburg, in order to save his life, he there translated the word of God into his native language, thus giving the Bible to Germany. The invention of the art of printing from movable types about this time, greatly aided the spread of the word of God.



BURNING BIBLES AT ST. PAUL'S CROSS, LONDON.
Present Location of Foreign Bible House.

John Wyclif and William Tyndale did for the English-speaking people what Martin Luther did for the Germans. Wyclif was an English monk, educated at Oxford. He accepted the truths of the word of God, and boldly preached them, sowing seeds which afterward, in many nations, sprung up and bore abundant fruit. He was called "the Gospel Doctor." Silenced from



LUTTERWORTH CHURCH.

preaching at Oxford, he retired to his church at Lutterworth; and this gave him more time for his work of translating the Bible into English. He finished his translation in 1380, four years before his death. Thus with both Luther and Wyclif the persecution of their enemies only advanced the work of translating the word of God into the language of the masses.

William Tyndale, born about one hundred years after the death of Wyclif, gave the people the printed Bible in the English language. He lived in the

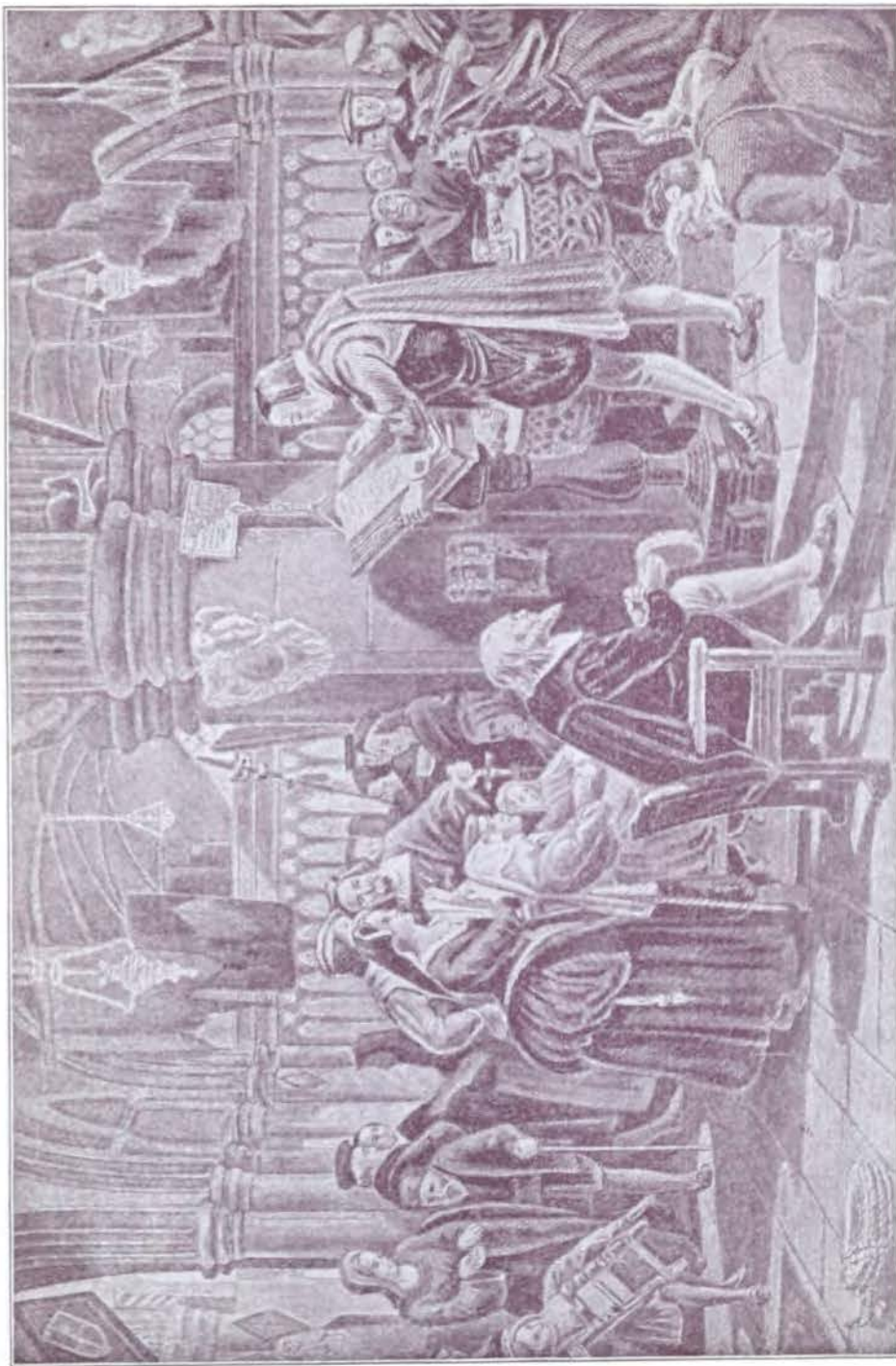
time of the great reformers, Luther, Calvin, and Zwingle. His success was made possible by the invention of the art of printing by John Gutenberg of Germany, and the first printed book, believed to have been the Bible, was given to the world in 1450. He began his work in England, but was obliged to flee to Germany, where he finished it.

It is related that the first edition of the Bible was imperfect in many respects, and quite expensive. The Catholic clergy offered to buy out the whole edition at a good price, that they might destroy the books. The offer was accepted; and with the money so obtained, another and better edition was brought out at a less cost than the first. Great efforts were made to keep these Bibles out of England; but in spite of all opposition, they were brought in in boxes of merchandise, sacks of grain, and in other ways, where they continued their silent work until England was freed from Catholic rule, and the Bible reduced to a price so low that the poorest could own a copy.

On February 11, 1526, the memorable Bible-burning scene took place at St. Paul's



BIBLE SOCIETY'S HOUSE.



FIRST READING OF THE BIBLE IN THE CRYPT OF OLD ST. PAUL'S, A. D. 1541.

Cross, as shown in the engraving. A sermon was preached in the church by Fisher, bishop of Rochester, in the presence of Cardinal Wolsey, at whose instance the burning took place.

At the close of the sermon, baskets filled with Bibles taken from the houses of the people were brought out; and the heretics, each with a faggot tied on his back, were forced to march three times around a fire kindled for the purpose, and cast the books into the fire.

Burnet, the historian, says: "This burning had a hateful appearance in it; and the people thence concluded that their church and those books taught different things, whereby their desire of reading the New Testament was increased."

Yet on the very spot where this burning was done, now stands the depository of the Religious Tract Society, from which place the Bible is now sent to almost every country in the world, and in almost every language.

In 1536, Tyndale was first strangled, and then his body was burned by his enemies. Four years later, another scene occurred, this time in the crypt of St. Paul's church. As shown in the picture, a great copy of Tyndale's Bible is being read to the people.

It may be of interest to note some of the persons making up this company. Porter, the reader, was soon arrested, and "brought before Bonner, and accused of making tumults. Bonner sent him to Newgate, where, for teaching his fellow prisoners what he had learned in the Scriptures, he was laid in the lowest dungeon of all, fastened by his neck to the wall, and was so oppressed with bolts and irons that in eight days, this tall, strong young man was found dead."

Humphrey Monmouth, Tyndale's friend, sits in the chair almost in front of the reader. Behind him sits Ann Askew, her head resting on her hand. Her child is in her servant's arms by her side.

She was turned out-of-doors by her husband for studying the Scriptures. Six years afterward, she was called before Bonner, who, without judge or jury, condemned her to be burned at the stake.

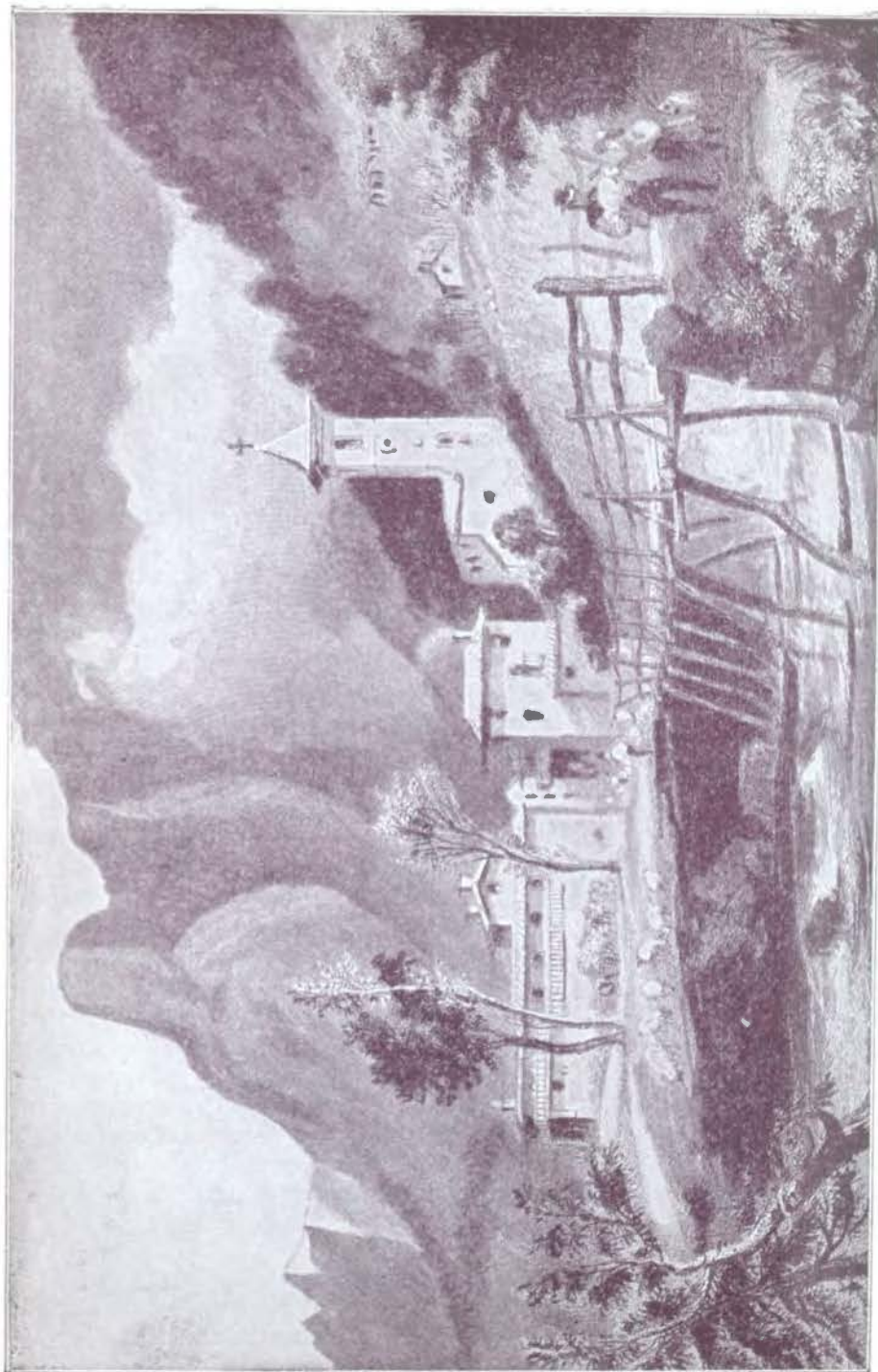
For eleven days she was nearly starved in prison. She was put upon the rack to make her "discover other persons of her sect," which she steadily refused to do, and three days later was burned at midnight.

Three other martyrs, in the picture, stand near the Duke of Norfolk. "John Adams, the first, is leaning with his back to the pillar; John Lascelles, the second, and one of the king's household, is earnestly listening to the reading of Porter; and Belenians, the third, is a little behind Adams.

"Behind Ann Askew's chair stands the wife of a London citizen, apparently listening with deep attention. An aged man is led in, leaning on the arm of his daughter, whose little boy bears a chair for his grandfather. A blind beggar, in the foreground, has also crept in to hear the reading.

"On the right, in the shadowy part of the picture, Bonner is the most conspicuous, accompanied by his archdeacon, and Drs. Hugh Weston and Storey. The bishop looks vexed at this public reading, and a monk near him aids him in the resolve to put it down.

"On the left, wearing a long beard, is Gardiner, bishop of Winchester, and Lord Cromwell, who had promoted this reading; beside them stand Miles Coverdale and Richard Grafton."



**LA TOUR — VAL PELICE.
(The Waldensian Capital.)**

"The Israel of the Alps" is the apt and suggestive title which has been applied to that people whom the Lord raised up, and preserved through unexampled trials and sorrows, that they might be the medium through which the written word of his truth would be saved during a critical period in the history of a darkening world. It was not in the providence of God that his word should ever be lost from among men, though its enemies were many, and its arch-enemy very subtle. Since the day when Satan came to the Son of God in the desert, tempting him, he had exercised all his devilish skill to destroy and remove out of the earth the seed which Christ had replanted. Many satanic agencies had been enlisted against the word of God and those who believed, obeyed, and cherished it. There came a time when it might easily have seemed that Satan had well-nigh accomplished his purpose; but in the fastnesses of the Alpine peaks, guarded by the munitions of his rocks, God had hidden away a people who held his word concealed in their hearts, and who cherished among them that flame of truth which was again to burst forth upon the world like the blazing glory of the sunset sun, as it flashes its supernal radiance from the glistening peaks of their own Alps far across the meadowed hills and fertile fields.

The symbol of the Waldensian church is a lighted candlestick, the light shining in darkness; and through the shadows of the Dark Ages this feeble taper continued to give forth its faint beams, until, emerging from unexampled persecutions, it shone forth at last in full brilliancy, radiating the light of the world from those summits which so long had been its hiding-place and its fortress.

The Waldenses, though the name may be from a later source, trace their origin to the first words of the apostolic preaching of the revelation of the gospel. The word first came to them, as their carefully preserved traditions relate, by the ministrations of the apostles James and Paul. That which they had heard and received from the apostles, they kept. As the ever-increasing tide of paganism, corruption, and pollution flowed in upon the early church; and the worst enemies of the Bible, the truth of God, and God's true church, came to be within the precincts of the church itself, they held themselves apart. They were proof against the seductions of those who would charm them with the falsehoods of the mystery of iniquity, and were not ensnared by them. They "regarded image-worship, or the offerings presented to the relics of saints, as not only diverting the mind from the sacred channel of devotion, but as an insult offered to their reason, degrading to the dignity of Christian worship, and in direct opposition to its first principles. Their rules of life and doctrine were drawn from the authority of Scripture; and by this infallible standard their religious opinions were framed and exemplified in practise;" and so "they became the faithful depositaries of that sacred truth which was one day to strike deep root into the soil, and call the nations to partake of its fruit."

To that degree in which corruption pervaded the professed church, in that same proportion the purity of this Israel of the mountains became more conspicuous, and its brightness more seen and felt. Anathemas were fulminated against them. Prejudice and superstition invented and spread abroad the grossest calumnies concerning them. But the fiercer the persecution, the sterner became the fortitude with which they withstood it. The whole race

was proscribed. Extermination was decided upon; their very name and blood were to be eradicated from the valleys which sheltered them. With them was to be destroyed from the face of the earth the pure word of God, for the preservation of which they were consecrated. Armed and open violence, secret treachery, inroads of organized soldiery, the stealthy attack of the hired assassin, general massacre, torture, plunder, famine, nameless indignities, and unspeakable shame, were all heaped upon this devoted people. Every rock became an altar of sacrifice, and the green of every meadow red with the blood of martyrs.

But a faithful remnant remained, and of these it is true, "they were persecuted, but not forsaken; cast down, but not destroyed." In thirty-three



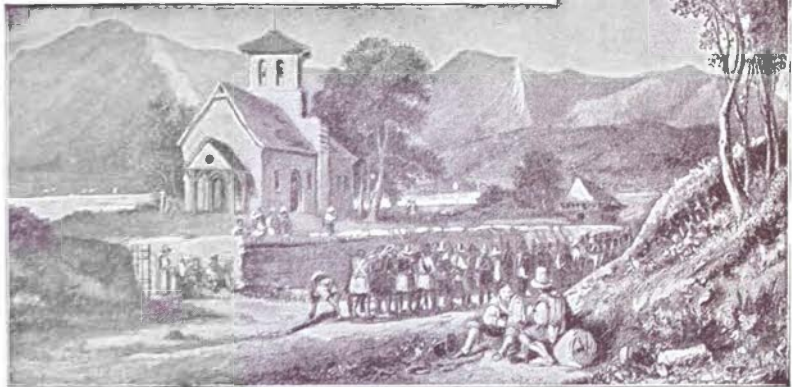
CHURCH AND SCHOOL OF FELIX NEFF-DORMEILLEUSE.

persecutions the Waldensian colonies in Calabria, Apuglie, Provence, the plain of Piedmont, and the French Alps, were completely exterminated. Continued persecution, exile, martyrdom, confiscations, also reduced greatly their numbers in the high valleys of the Piedmontese Alps. From 1476 to 1686, the Waldenses of the Piedmont valleys were again and again besieged in their rocky fastnesses, at times by as many as eighteen or twenty thousand regular troops, accompanied by hordes of thousands of vagabonds, fanatics, adventurers, assassins, and robbers gathered to compass their utter destruction. But the God of battles fought for them; sometimes when their extermination seemed certain, a dense fog would sweep down off the mountains, and completely confound the invaders, so that they were lost in the passes of the mountains, and, falling over precipices, were utterly discomfited, almost

without the hand of man being raised against them. At other times a dozen or two men, with a few old muskets, slings, and rolling rocks, would rout, in the defiles of the mountains, invading armies of as many thousands. But when, after centuries of slaughter, it had been found impossible to extinguish in blood the torch of the gospel which burned with so steady a light in the Pra del Tor, that "meadow of the tower" which had ever been the stronghold of the Waldenses, treachery at last succeeded where armed attack had so signally failed. The combined armies of France and Italy, amounting to nearly twenty thousand fighting men, had occupied the mountain passes and entrances to the valleys, yet when these armies assayed an attack, they were driven back, in each case with heavy loss, having in their turn, inflicted no serious injury.

But the complete subjection or utter extermination of the Waldenses had been determined upon. It mattered not what the means, so long as the desired result was reached. What this was, the edict of January, 1686, expressed unreservedly. This edict forbade the holding of religious meetings or the continuance of any exercises of religion; required that the ancient houses of worship, consecrated by the simple but solemn devotional services of centuries, should be destroyed; and that all their pastors and teachers should either abjure their faith or leave the country immediately. Their children, both then and in time to come, must be trained to deny and abhor the pure precepts of the religion of Christ, which their forefathers had received from the lips of his disciples. Those who desired to forsake their ancestral homes and valleys might

do so; and if they wished to sell their property to enable them to emigrate, they might do this, provided the sale were made within fifteen days, and to the enemies of themselves and their faith. It was to enforce the terms of this cruel decree that the French and Italian armies were gathered at the en-



CHURCH AT FILLI, SAVOY.

trance to the mountain passes which led to the rocky fortresses where the undefiled word of God had been preserved through the time of tribulation.

The arms of the combined armies failed; in an attack on the morning after Easter, April, 1686, they lost five hundred men, while but two of the defenders of the faith were slain. This marvelous and miraculous contrast in the loss of life marked every issue at arms between the Waldenses and their enemies, until it had come to be believed that they possessed charmed lives in battle. Their persecutors now resorted to treachery and deceit.

Everywhere throughout the valleys the invested villages were assured that they alone withstood their enemies. They were told the others had submitted, and if they would but follow their example, their ancient privileges might be preserved. The people listened to the flattering voice of falsehood, and laid down their arms. Their enemies first mingled among them, and partook of their hospitality, and then turned upon them, and butchered them when trusting and defenseless. Thirteen thousand were slaughtered and twelve thousand driven to the prisons of Turin.

Barbarous atrocities were committed. But three thousand survived the Italian dungeons. These crossed the Alps, in winter, to Switzerland, leaving the mountain paths strewn with the corpses of those who had fallen by the way. The few who had escaped the sword, the prison, and the Alpine snows, now found a haven on the shores of Lake Geneva.

The light of the gospel no longer shone from the watch-towers of the Alps. Its guardians were exiles; yet in a land not theirs, they were true to their heavenly trust.



VALLEY OF MADLAN FROM CAMBOU, SAVOY.

Three years after, under the command of their soldier-pastor Henri Arnaud, with eight hundred fighting men, they achieved the "glorious return," in comparison with which the retreat of Xenophon's ten thousand was but a pleasure excursion. Reduced to four hundred men they entrenched themselves for the winter on the heights of La Balsiglia. Here, besieged by a force of twenty-two thousand men, they were miraculously fed from the grain which the early snows had covered in the fields. At length, driven from their stronghold, providential mists covered their retreat. In their last extremity the Lord of Hosts intervened and brought them deliverance and peace. The preservation of the Waldenses was accomplished, and the enemies of the Bible, and of those in whose hearts its precepts were written, were foiled.

DARKENING OF THE SUN.



IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matthew 24 : 29.

In fulfilment of this prophecy, history records the wonderful and mysterious dark day of May 19, 1780. It extended throughout all New England, and on the Atlantic Coast, from the South to unknown regions of the North. It brought great alarm and distress to many people, who thought that the day of judgment had come. It also brought "dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle to their stalls."

"Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions; while many others regarded

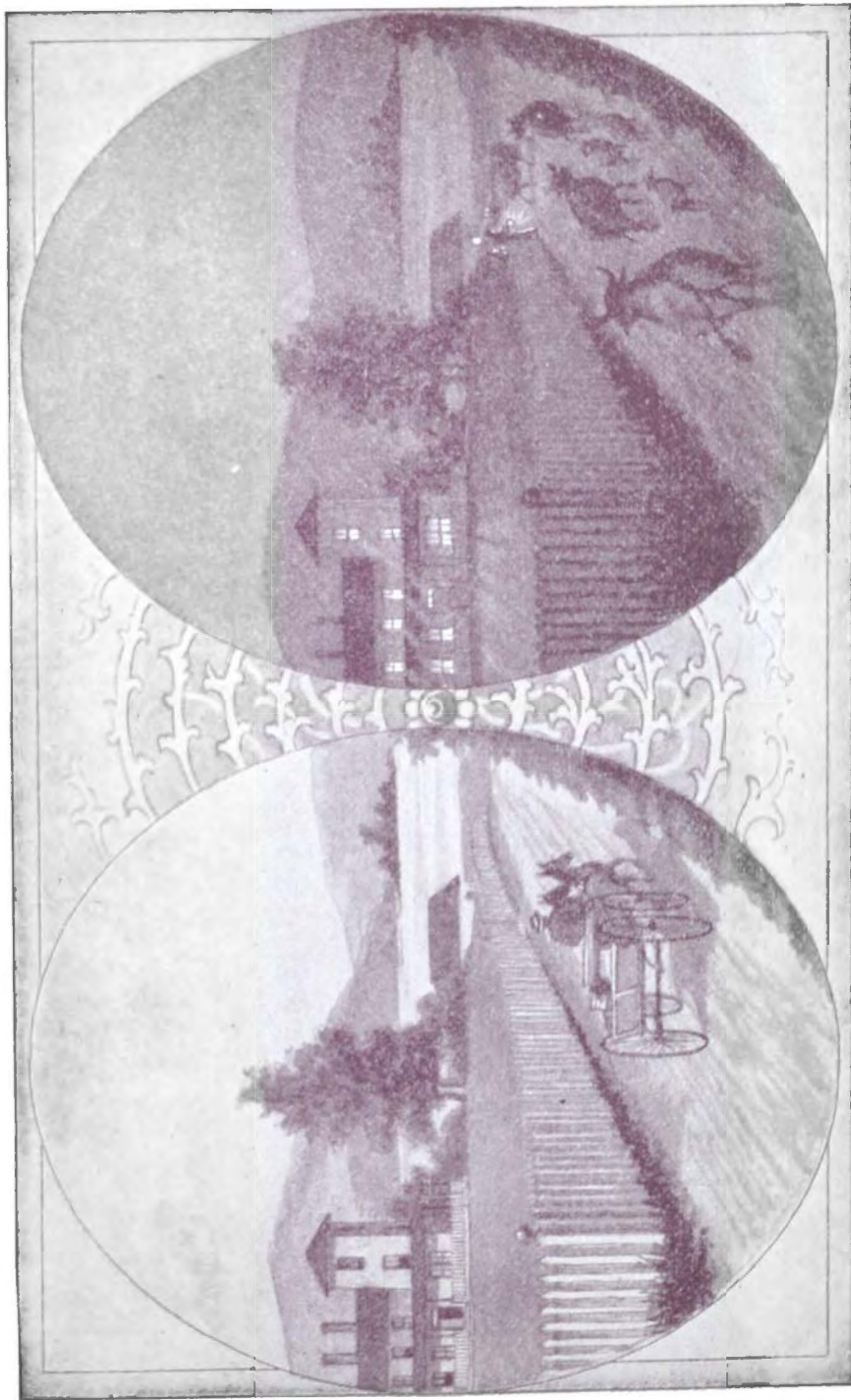
the darkness as not only a token of God's indignation against the various iniquities and abominations of the age, but also as an omen of some future destruction that might overwhelm the land unless speedy repentance and reformation took place."—*"Great Events of the Greatest Century," p. 40.*

This darkness began between the hours of ten and eleven in the forenoon of Friday, of the date already named, and continued until the middle of the following night. In some places the darkness was so dense that people were unable to read common print, or to tell the time of day by their watches without the light of a candle.

In a sermon preached by Rev. Elam Potter, May 28, 1780, and preserved among his writings, appears the following statement:—

"But especially I mention the *wonderful darkness* on the 19th of May inst. (1780). Then, as in our text, the sun was darkened; such a darkness as was probably never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lighted candles at noonday; and the fire shone as at night."

The legislature of Connecticut was in session that day, and as the darkness shut down over the place, the members became terrified, thinking the last day had come. A motion to adjourn was made, at which Mr. Davenport arose, and said: "Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move



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Morning.

DARK DAY.

Noon.

that candles be brought, and that we proceed to business." From the "Journal of the Connecticut House of Representatives," Friday, May 19, 1780, we learn that that body did adjourn from eleven o'clock till two in the afternoon.

"And the moon shall not give her light." The first half of the night following this dark day was remarkable for the density of its darkness. Following are quotations with reference to it:—

"At eight in the evening, the darkness was so impenetrably thick as to render traveling positively impracticable; and, although the moon rose nearly full about nine o'clock, yet it did not give light enough to enable a person to distinguish between the heavens and the earth."—*Great Events of the Greatest Century*," p. 44.

"A great part of the following night also (May 19, 1780) was singularly dark. The moon, though in the full, gave no light, as in our text."—*Sermon by Rev. Elam Potter, May 28, 1780.*

"The darkness of the following evening or night was probably as gross as has ever been observed since the Almighty fiat gave birth to light. . . . A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—*Mr. Tenney, in Stone's "History of Beverly" (Mass.), quoted by Mr. Gage to the Historical Society.*

NOTE.—For further information on this subject, the reader is referred to Webster's Dictionary, edition of 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, art. Dark Day; Josiah Litch, in *Prophetic Expositor*; tract by the American Tract Society, No. 379, "Life of Edward Lee;" Robert Sears's "Guide to Knowledge," edition of 1844.

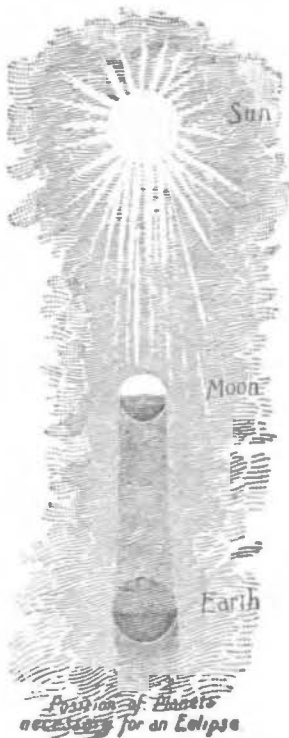
"And the moon became as blood." Revelation 6:12. This verse, together with the 13th, records the same prophecy as given by the Saviour in Matthew 24:29, with the foregoing statement added in regard to the appearance of the moon.

Mr. Stone, in his "History of Beverly," speaking of the latter part of the night following the dark day, says: "About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."

But of the appearance of the moon, when it became visible, Milo Bostwick writes: "My father and mother, who were pious, thought the day of judgment was near. They sat up all night, during the

latter part of which they said the darkness disappeared, and then the sky seemed as usual; but the moon, which was at the full, *had the appearance of blood*," thus fulfilling accurately the prophecy as quoted from the Revelation.

This dark day has never been explained. Various theories have been offered, but none of them can bear the test of science. Some might think it was a total eclipse of the sun. But supposing this theory possible, such an eclipse could last for a short period



only, while this darkness continued through half a day and half a night. The two following statements should settle this point forever:—

“An eclipse of the sun can occur only at new moon. The reason is obvious. To produce it the sun, the moon, and the earth must be in a straight line, the moon being in the center.”—*American Encyclopedic Dictionary*, art. *Eclipse*.

“That the darkness was not caused by an eclipse is manifest; . . . for the moon was more than one hundred and fifty degrees from the sun all that day,” and was “more than forty hours’ motion past her opposition.”—“*Great Events of the Greatest Century*,” p. 46.

The great astronomer Herschel, speaking of the unaccountable nature of this day, says: “The dark day in North America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain.”

Noah Webster said of it: “The true cause of this remarkable phenomenon is not known.”

The questions which remain to be settled with each of us are, Does this dark day of May 19, 1780, fulfil the requirements of the Lord’s prophecy? Is it one of the way-marks placed upon the face of nature to warn us that we are living in the “time of the end”? So far as we have gone, it certainly fulfils every requirement of the prophecy. Then how will we place ourselves with relation to it?

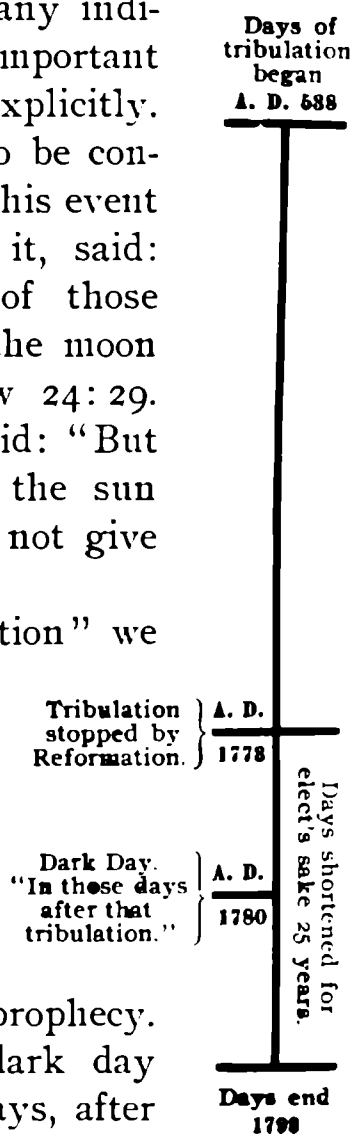
If it was of such importance that Christ incorporated it into his wonderful prophecy which we are

studying, it is certainly of so much importance to us that we should ponder it well. Remember our Saviour's words, "Take heed that no man deceive you." Do not allow any theory or any individual to belittle an event which was important enough for the Lord to foretell it so explicitly.

There is yet one important item to be considered, and that is the time in which this event occurred. Matthew, in speaking of it, said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matthew 24:29. Mark, speaking of the same event, said: "But *in* those days, *after* that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

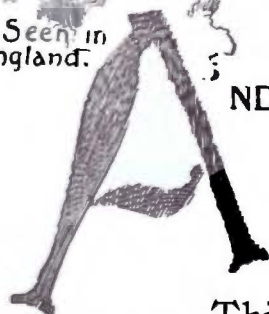
In the chapter on "Great Tribulation" we found that this "tribulation" referred to the 1260 years of papal persecution, the days of which would end in 1798. But Christ said those days should be shortened. So we find that the persecution practically ended in 1773, thus shortening by twenty-five years the "days" thus foretold in the prophecy.

So Mark, in telling when this dark day should occur, said it was "in those days, after that tribulation." This fixes the time when this phenomenon should appear somewhere between 1773 and 1798. History puts the occurrence in 1780, thus completing a chain of evidence which cannot be broken.





As Seen in
New England.



ND the stars shall fall from heaven." Mat-
thew 24:29.

The next sign foretold by our
Lord is that of the falling stars.

This was literally fulfilled in the great
meteoric shower which occurred November 13, 1833.
This wonderful exhibition of celestial fireworks be-
gan between two and four o'clock in the morning,
and continued until daylight. It extended over
North America, and as far south as Mexico and
the island of Jamaica.

The effect produced upon those who witnessed
this event is thus described:—

"No celestial phenomenon has ever occurred in
this country, since its first settlement, which was
viewed with such intense admiration by one class
in the community, or with so much dread and alarm
by another." For weeks and months it was the

great theme of conversation. Nor has the sublime and awful beauty of this wonderful scene been yet forgotten by those who witnessed it.

"During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise, and long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at least only a week ahead.

"Meetings for prayer were held in many places, and many other scenes of religious devotion, or terror, or abandonment of worldly affairs, transpired under the influence of fear occasioned by so sudden and awful a display."—"*Great Events of the Greatest Century*," p. 229.

A Southern planter speaks as follows of the effect of this scene on the black population:—

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror, and cries for mercy, could be heard from most of the negroes of three plantations, amounting in all to some six or eight hundred. While earnestly and breathlessly listening for the cause, I heard a faint voice near the door calling my name.

"I arose, and, taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, '*O my God, the world is on fire!*' I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes.

"Upward of one hundred lay prostrate upon the ground, some speechless, and others uttering the

The Falling of the Stars, Nov. 13, 1833.

The great fall of meteoric stars upon Nov. 13, 1833, was so remarkable as to attract the attention of many thousands of people of all classes, from the scientist to the humblest tiller of the soil. Some persons of world-wide fame have described the scene and the impression it made upon them. Among them was the famous colored orator Frederick A. Douglass. In his book, "My Bondage and Freedom," he describes the falling of the stars in the following manner: "I witnessed this gorgeous spectacle, and was awe struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment, that it might be the *harbinger of the coming of the Son of man*; and in my state of mind I was prepared to hail him as my friend and deliverer. I had read that the stars shall fall from heaven, and they were now falling. I was suffering much in my mind, and I was beginning to look away to heaven for the rest denied me on earth."

There are many living witnesses of that event, some of whom have given in their own words, a statement of how it was, as they recall it.

Lucy Reese, lived at Point Lookout, Ga., Nov. 13, 1833. She says: "I was fourteen years old at the time the stars fell. It seemed to me like a shower of rain. The people were greatly frightened, and there was much reading of the Bible because they thought the judgment had come."

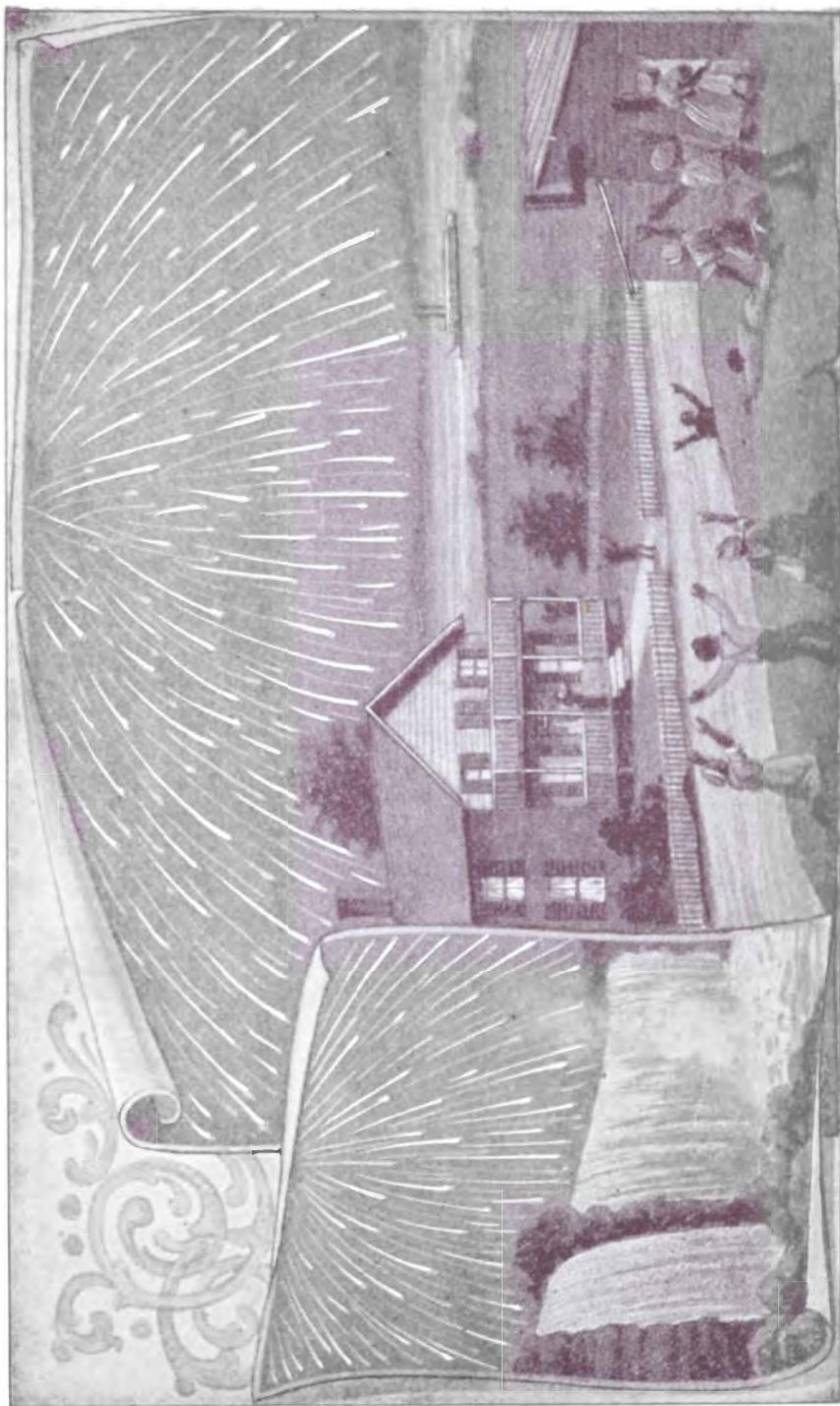
Rose Grace was living at that time at Marion, Ala. She says: "I was seventeen years old when the stars fell. I watched them a long time. They appeared to go out when they were about ten feet from the ground. Everybody thought that the judgment-day had come. I told them if that was so it was too late to pray."

Henry Lewis, a slave, of Harrisburg, Ky., was nineteen years old at the time. He says: "It seemed as if the starry heavens were coming down. I was about twelve miles from home with a horse I had stolen from my master, but when I returned they were all so excited and engaged in prayer that I slipped the horse into the stable and escaped detection."

Caroline Walker of Vicksburg, Miss., states: "The world looked like it was all in a light blaze, and continued so until the day began to dawn. From every direction on the plantation I could hear screams and cries that the judgment-day had come. It was an awful night."

Richmond Smith of Vicksburg, Miss., says: "I was living at that time in Putnam Co., Ga. Was nineteen years old. Was awakened by the voice of one crying, 'The time is come.' Everybody felt that it was the judgment and that the end of the world had come."

Sanford Williams was living at the time in Louisville, Ky. He is now ninety-six years old. He says: "I was playing a violin for a dance at the time. One of the ladies went to the door, and screamed, 'The judgment, the judgment-day is come,' and fainted. Another ran to the door, and said about the same words and fell lifeless. Then I went to the door, playing on my violin as I went. When I saw the stars all falling, I threw down my violin and cried, 'O! Lord. O Lord, have mercy on me and save me this night and I will serve you until I die.' In every direction I could hear men, women, and children screaming: 'The judgment-day is come.'"



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At Niagara.

FALLING STARS.

On the Mississippi.

bitterest moans, but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, *the whole heavens seemed in motion.*"

Arago estimates that "not less than *two hundred and forty thousand* meteors were at the same time visible above the horizon of Boston." Another writer who was at Niagara at the time, says: "No spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."

The way these stars fell is thus foretold by the prophet John: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely [unripe] figs, when she is shaken of a mighty wind." Revelation 6: 13.

Professor Olmstead, of Yale College, says: "The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

Henry Dana Ward speaks of the literal fulfilment of the above text as follows:—

"Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those

which appeared in the south (for I went out of my residence into the park) fell toward the south.

“And they fell not as *ripe* fruit falls; far from it; but they flew, they were *cast*, like the unripe fig, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree.”

In Burnett's “Geography of the Heavens” is found the following description:—

“The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snow of December. To the splendor of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun.”

To the student of prophecy there can be no question as to this event forming another link in the chain of prophecy already fulfilled. It is another milestone to tell us where we are in the rapidly passing events of this world's history.

Famine Scenes in India.

The terrible famine in India has aroused the attention of the whole civilized world; not only the necessity of relieving the present distress, but the whole subject of famines—their causes, the probabilities of future famines, and the way to meet them—is receiving careful attention from the Christian humanitarians of the age.

There are not wanting those who think that famines are beneficial to the race; that by them the weak and inefficient are removed and the race made better. They argue in respect to India that with the present population all cannot live; that to save them from starvation is to perpetuate misery to countless millions.

But the Christian and the benevolent feelings of this age will not allow such theories to be tolerated. To save the lives of those threatened with death by the famine in India, has occupied the attention and absorbed the energies of both the governments in India and the large numbers of missionaries in that country.

One who has had the best opportunities and knowledge of the Indian famine says: "The only persons of white blood in India who know what is actually going on there, are the missionaries; for they go about quietly everywhere, see everything, and cannot be deceived or put off the scent by the native subordinates."

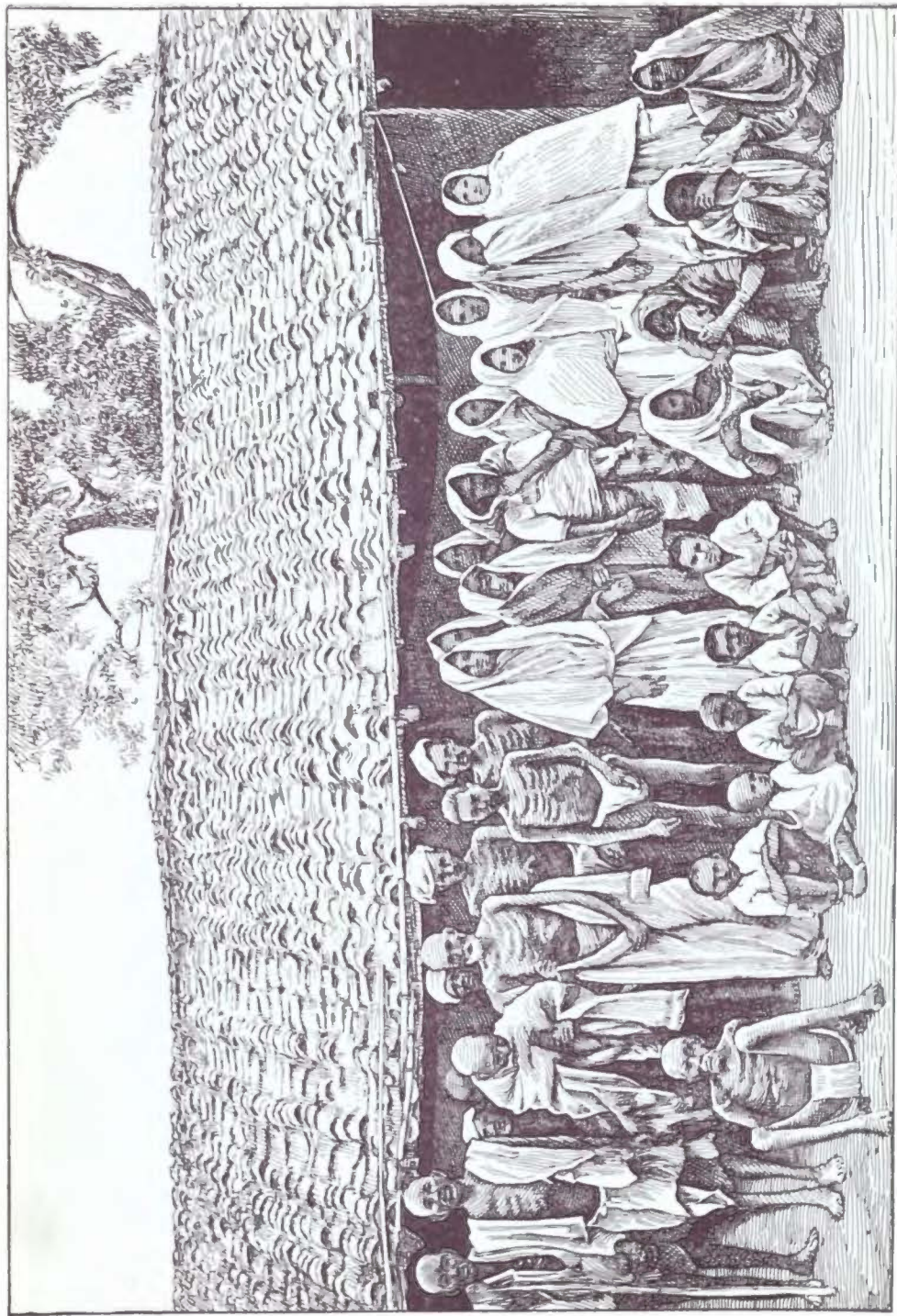
A correspondent of an American magazine gives graphic pen pictures of scenes in India. A river bed, where in ordinary seasons a stream of water as large as the Susquehanna flowed, does not contain water enough in all its course to fill a pint measure. The stones are so hot that they will burn the hand. A journey of a hundred miles will not reveal food enough for a meal. All along the dusty roads are hundreds of skeletons where people died on their way to the relief stations.

At each station on the road crowds of naked, half-starved, and dying people, hopeless and almost lifeless, are gathered. At the missionary stations are large numbers of children, who, abandoned by their parents, are gathered in and cared for. The majority of them are too far gone to recover when they reach this asylum.

Here is a group of small farmers and artisans. They have lost all, and, leaving their homes, they come to the relief station. They are too weak to labor. Many of them are blind. Walking skeletons, they are but the framework of human beings. They imagine the missionary has unlimited power to help them, and their appeals are most pitiful.

A woman tries to tell her woes, but her emotions and the exertion overcome her and she falls a mass of rags and bones. Such are the scenes which the missionaries everywhere meet, such is the misery which they vainly endeavor to alleviate.

By their unselfish labors, aided by benevolent people in America and England, thousands have been kept from starvation; but all their efforts have not prevented vast numbers from suffering and death, the terror of which those who have not seen, can scarcely realize.



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

FAMINE IN INDIA.

Sufferers in the Bombay House of the Society for the Propagation of the Gospel.



FAMINE SUFFERERS IN RUSSIA.

Famines.

A

ND there shall be famines."
Matthew 24 : 7.

Anything which
cuts off the supply

of food from any part of the world produces famine in that locality. There are many causes that may result in famine, prominent among which are drought, excessive rains, floods, frosts, the desolation of war, etc.

History records more than 350 famines since the memorable seven years' famine in Egypt in Joseph's time. Among the most prominent of recent times may be mentioned the following:—

In 1775, in Cape De Verde, 15,000 persons perished.

In 1814, 1816, 1822, 1831, and 1846, occurred the notable famines in Ireland, occasioned by the failure of the potato crop. In 1847, the English Parliament voted \$50,000,000 to purchase food for the starving people of Ireland during the famine of that year.

In 1837-8, 800,000 perished in Northwestern India.

In 1865-6, in Bengal and Orissa about 1,000,000 perished.

In 1868-9, in Rajputana, about 1,500,000 perished.

During the period covered by the above events, severe famines were experienced in England several times, and in Scotland, Italy, France, Persia, etc., as well as the terrible and frequent visitations in the densely populated provinces of China.

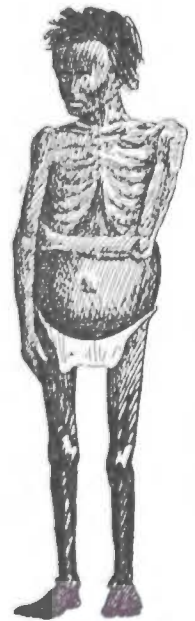
Coming to our own time, a terrible famine has recently raged in India. The one in 1897 was dreadful enough, as evidenced by the report of the viceroy of India, who stated that there were upon his official relief lists 3,421,000 people. Lord George Hamilton, secretary of state for India, reported that the famine covered an area of 160,000 square miles, and included 36,000,000 people; and that in addition to this there was a region of 121,000 square miles where great scarcity of food prevailed for a population of 44,000,000.



Appearance of
Famine Children
in India.

Relative to the famine in the year 1900, British commissioner Donald Mackenzie Smeaton said on his return from a tour of inspection, "The misery in parts of Bombay and Rajputana and central India districts is *beyond description, and is UNPARALLELED.*"

One earnest missionary wrote: "O, it is pitiful to see men, women, and children dying from starvation. Thirty-eight poor creatures who could bear their agony no longer, lay down on the railroad tracks for the train to end their misery. Will you please print my letter? for perhaps some one may read it who will give us a little money. . . . We are almost worn out with our work and the awful sights we must see.



After Being Fed at
Relief Station.

Government Relief in India.

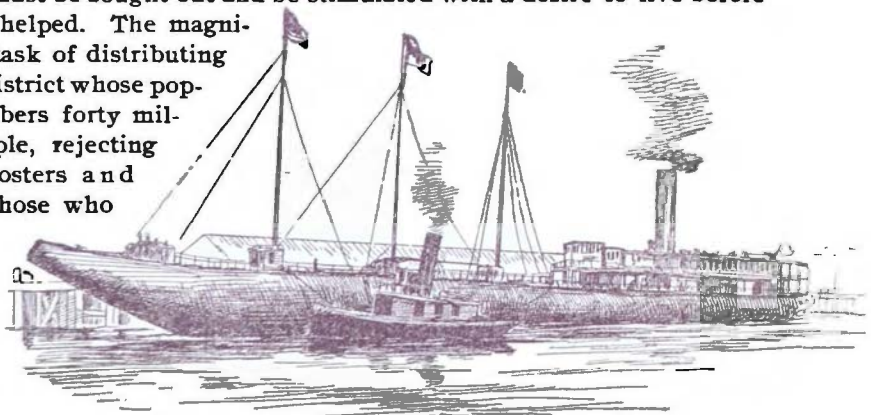
It is said that no government has ever done so much to relieve its famine-stricken people as the British government has done, and probably no other government has ever had so many to relieve. The larger portions of the people of India are in the greatest poverty, living always on the very verge of starvation. They never possess but the most meager supply of food, have little money, and less credit; and as they only barely exist in the most prosperous times, any failure of crops, a condition of things of very frequent occurrence there, cuts off their food, and hunger, famine, sickness, and death come on with such rapidity that relief cannot be provided for them until death claims vast numbers of victims.

Indiscriminate giving to all that may apply is very expensive, and should that be done, thousands who are not needy would take advantage of the government to get their support. Careful and systematic investigation is therefore necessary, and this takes time. The people by their circumstances and *religion* have not the vigor and determination possessed by the other races, and thousands lose heart and sink down into utter indifference to their fate. They must be sought out and be stimulated with a desire to live before they can be helped. The magnitude of the task of distributing food over a district whose population numbers forty millions of people, rejecting cunning imposters and helping all those who are really needy, can scarcely be comprehended.

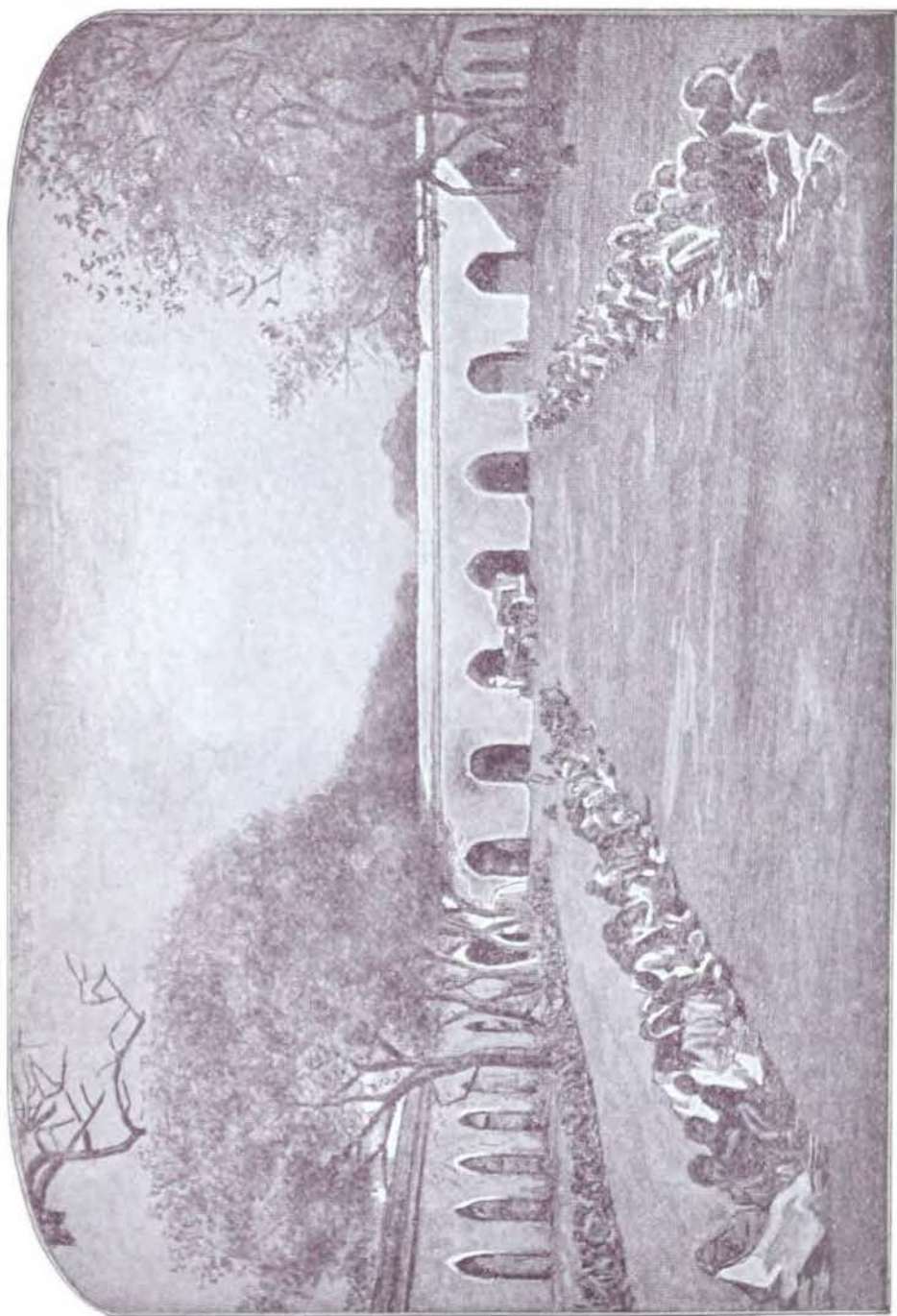
Railways have been built, which do not pay,

and whose chief office is the distribution of relief in years of famine. Extensive public works have been started, especially road making. All who can work are employed and are made to be, as far as possible, self-sustaining. But only a portion of those actually suffering can be helped in this way. The larger portion of them, numbering millions, must be given food or they will die.

The people of the United States have in recent years sent cargoes of food to Russia and Cuba; and in both 1897 and 1900 a ship load of corn was sent to famine-stricken India, besides thousands of dollars in cash, telegraphed for immediate use in relieving those without food in "*the greatest famine of the century*," (1900), covering about 300,000 square miles (five times the area of England) and having a population of 40,000,000. There were also over 20,000,000 more persons who were in need of help. 5,000 tons, or 200,000 bushels of corn were sent in 1900 by the ship *Quito*, through the efforts of the "Christian Herald." New York City, the Government contributing the \$40,000 required for the ship's charter.



"CHRISTIAN HERALD" VESSEL, LADEN WITH CORN FOR INDIA.



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

FAMINE IN INDIA.

Children being fed in the poor-house at Bombay.

We dread breaking down. If we were to be sick, who would care for these poor creatures? We can not turn them away, they have such pinched, pitiful, pleading faces."

Turning our attention nearer home, we find that in Cuba famine also did a swift and deadly work. In this instance, however, it was caused by the terrible war which pitilessly swept over the island. The people who took no part in the war were gathered up by the Spanish soldiers, and huddled into certain towns. Although forbidding them to leave the towns, the Spanish government made no provision for them, and issued no rations to them.

At the command of General Weyler, 400,000 persons were thus driven in from the rural districts. When he was superseded by General Blanco, who seems to be of a more humane disposition, 300,000—three fourths of the entire number—had died of famine and of diseases caused by lack of food.

War is almost sure to cause famine, and a glance at the armaments of the world, and a knowledge of what may at any time happen, makes it certain that famine, which waits on war, may show its terrible face at any time in the most powerful and most densely populated countries of the world.

It has been stated that with the modern facilities for transporting food products, local famines are impossible. But in the case of India this statement is seen to be incorrect. For although ship-loads of grain have been sent by England and America, the famine for bread has not been stayed. The difficulty of reaching the interior, the caste prejudices of the

THE COMING KING.

people, which will not suffer them to receive prepared food from foreigners, and the rascality of those who have the distribution of supplies, often frustrate the best endeavors of those who send aid to the sufferers.

In the case of Cuba, we see that grim war closed the bars, and the famine carried off hundreds of thousands under the very shadow of a so-called Christian government where plenty abounds.

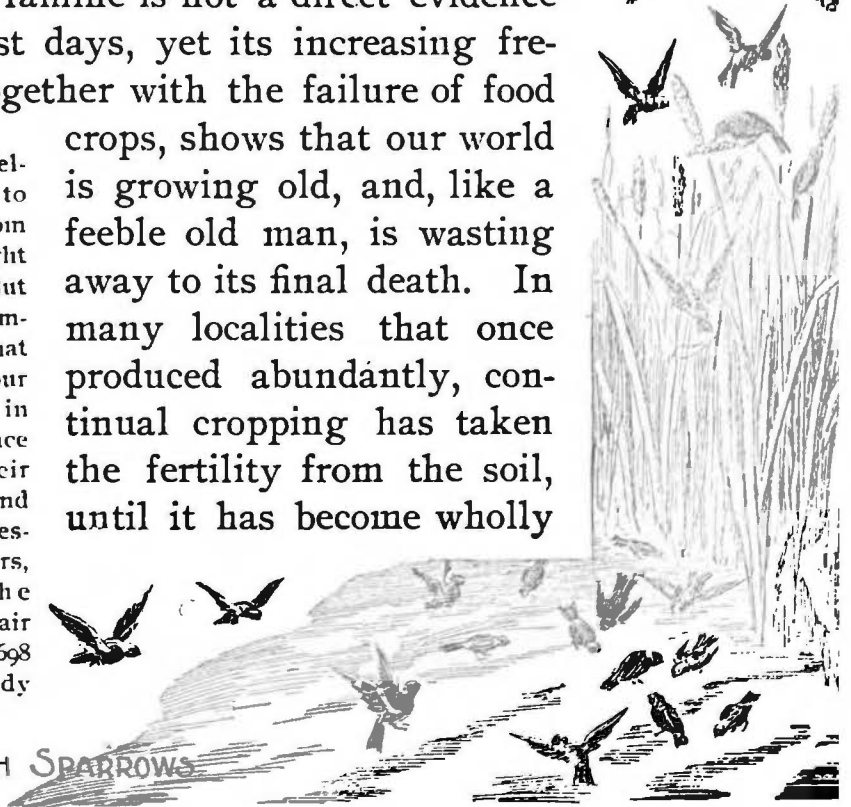
The barbarism of war said *starve*, and starve they did, notwithstanding our nineteenth-century civilization and our boasted Christianity. The ethics of nations prevented interference. These instances show clearly that our modern facilities *do not* prevent famine.

While famine is not a direct evidence of the last days, yet its increasing frequency, together with the failure of food

crops, shows that our world is growing old, and, like a feeble old man, is wasting away to its final death. In many localities that once produced abundantly, continual cropping has taken the fertility from the soil, until it has become wholly

THESE saucy little fellows were brought to the United States from England that they might destroy caterpillars. But they have become so impudent and aggressive that they have driven away our native birds, are a pest in the cities, and a menace to growing crops. Their increase is enormous, and the "Strand Magazine" estimates "that in ten years, provided all lived, the progeny of a single pair would be 275,716,983,698 sparrows, all with a greedy mouth, and all a menace to the land."

ENGLISH SPARROWS



unproductive, and hence it is abandoned to weeds and briers.

But more alarming still, as it applies more directly to our immediate needs, some of our most important food crops are failing, often without apparent cause. The falling off of the wheat crop in the leading wheat-producing States is becoming startling, and grave fears are being aroused in regard to the future of this staple bread product.

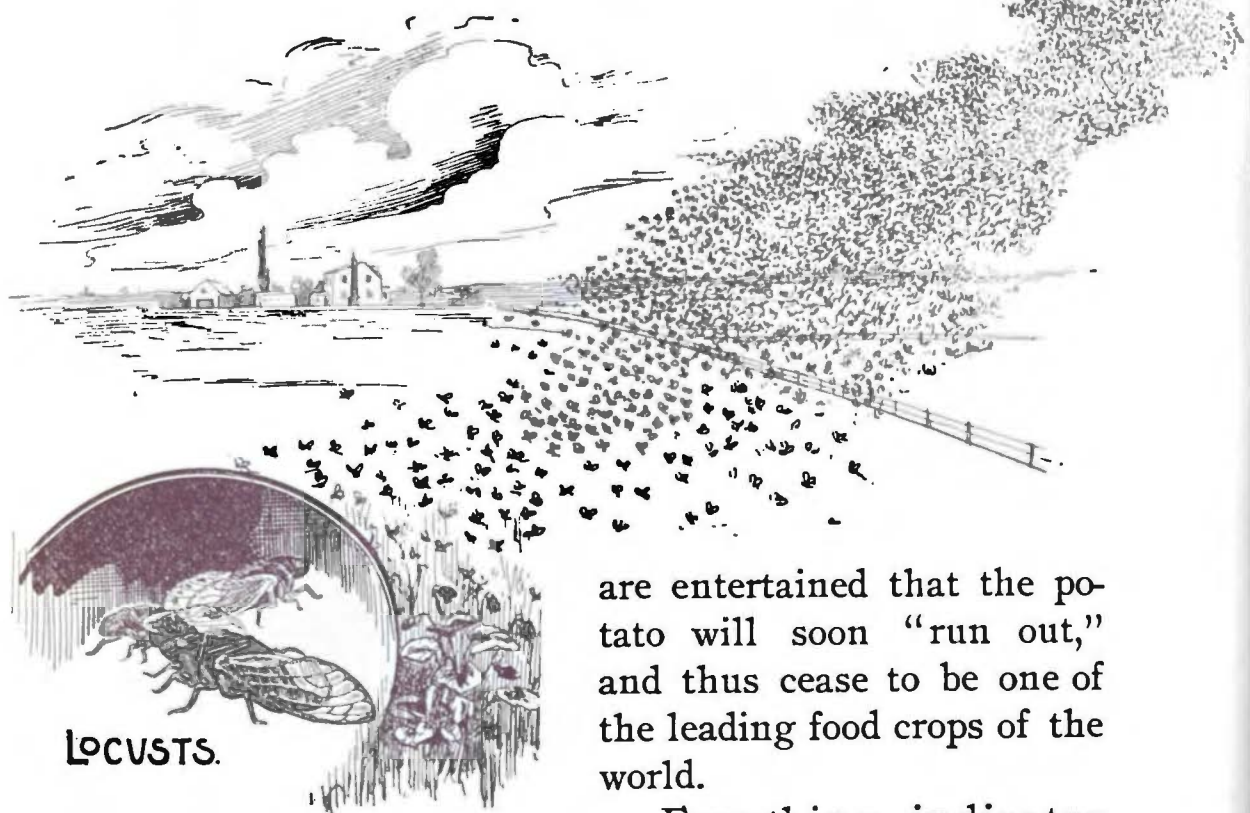
For years the papers of our land have been calling attention to the decrease of the grain crops of the United States. The New York *Tribune* states that in the three great wheat-producing States of Ohio, Illinois, and Michigan, "the average wheat crop has run down to less than twelve bushels to the acre, and it cannot be long till wheat culture there must be abandoned as unprofitable."

The abundant wheat crops of the great Western States are filling the gap caused by the falling off in the older wheat-producing States; but these may in turn show the same record as the others. Already California, which for years has been our greatest wheat-producing State, is showing a decrease in production. Of this a prominent California paper says: "In our oldest wheat-raising districts there has been a *marked decline* in production since 1866."

An agricultural report from Washington makes the following statement: "Twenty years have wrought changes in the list of the wheat-growing States that are suggestive and even startling. . . . Facts showing the decrease of yield in every State

would be equally striking and more sadly suggestive. . . . Many gloomy reports and forebodings of failure have come from the 'Golden State.'"

There has also been a marked degeneracy in the potato crop during the past thirty years. The large, mealy, nutritious tubers of our early remembrance are replaced by the smaller varieties of to-day, and how often we have potatoes served to us which are a watery, soggy, unpalatable, and almost indigestible mass. Grave fears



are entertained that the potato will soon "run out," and thus cease to be one of the leading food crops of the world.

Everything indicates that the world is getting old, and in her dotage. The prophet Isaiah, speaking of the last days, says, "The earth shall wax old like a garment." Isaiah 51:6. The truth of this prophecy is brought to our

minds in a hundred different ways. The difficulty, uncertainty, and falling off of crops that a few years ago were regarded as sure; the failure entirely of some of the products of the soil, especially in certain localities; the uncertainty, and sometimes absolute impossibility, of growing some kinds of fruit,—all these tell of the rapid decline and old age of the world, which the prophets have foretold as immediately preceding the second coming of our Lord.

The causes of crop failures are not always the same. Sometimes it is failure in vitality of old mother earth herself, sometimes it is lack of proper rains, and sometimes it is the invasion of insect enemies to vegetation.



CH. OF THE GYPSY MOTH
TREES STRIPPED OF FOLIAGE



During the last few years, scores of new insect pests have arisen, at times practically exterminating some of the products of the soil that were previously abundant. The

THE gypsy moth has become a terrible pest in Massachusetts. Notwithstanding the rigorous war upon it by the State, they are only successful in confining it to about 220 square miles of territory. They have not been able to exterminate it, or appreciably to diminish its ravages.

scourge of the locust and the grasshopper has been felt in many of our grain-producing States. The prophet Joel says of them: "The land is as the garden of Eden before them, and behind them a desolate wilderness." Joel 2: 3.

Professor Riley, in the International Encyclopedia, says: "Insignificant individually, but mighty collectively, locusts fall upon a country like a plague or blight. The harvest is at hand; the day breaks with a smiling sun, and all the earth seems glad. . . . The morrow comes; the fertile land of promise and plenty has become a desolate waste."

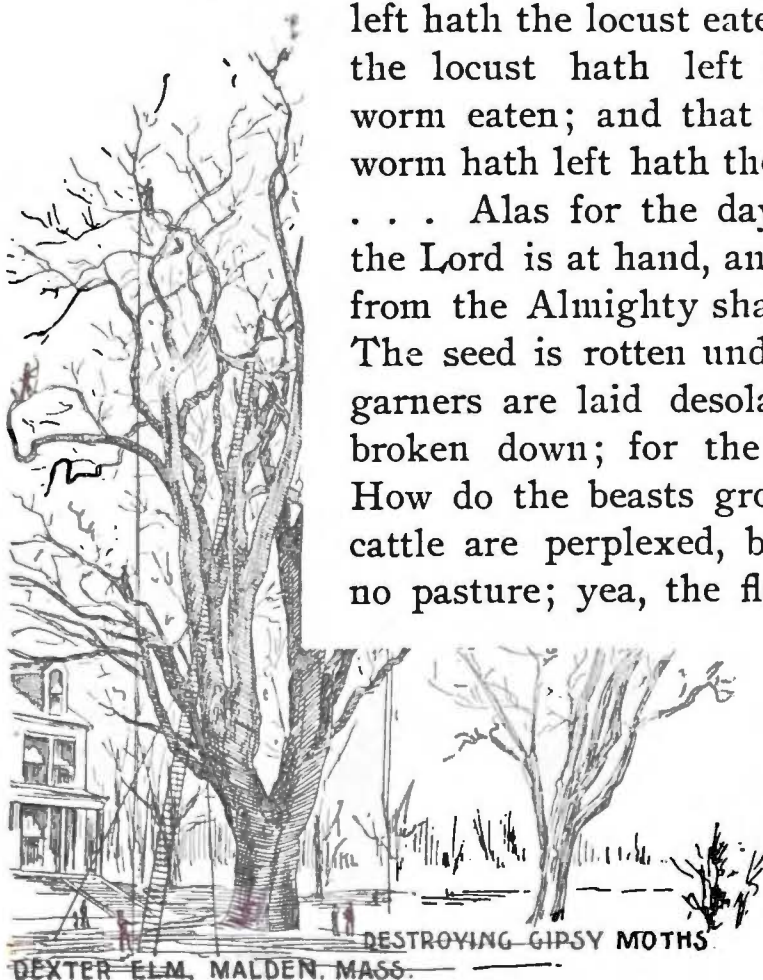
Greater destruction to agriculture is predicted for the future. "That which the palmer-worm hath

left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

. . . Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . .

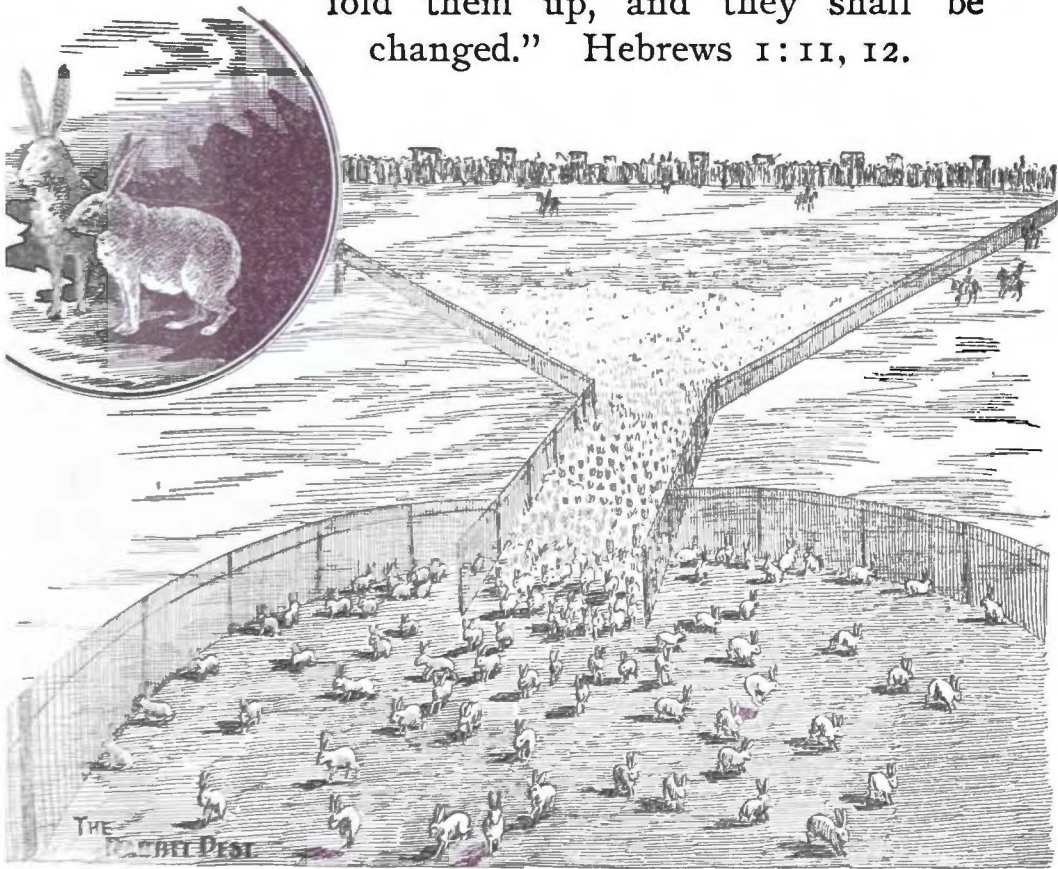
The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

. . . The beasts of the field cry also unto Thee: for the rivers of



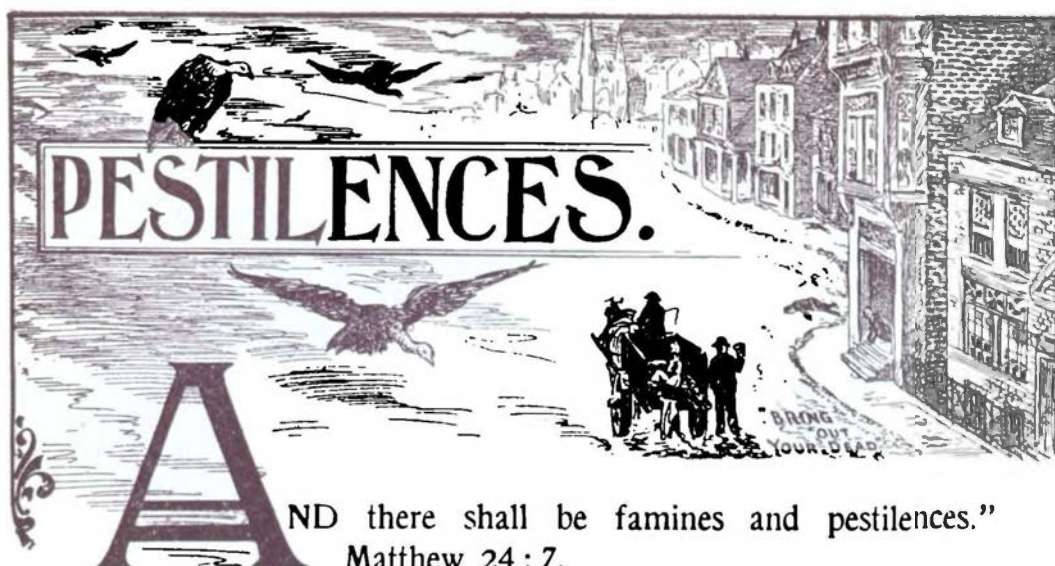
waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1:4, 15, 17, 18, 20.

To the student of God's word the events transpiring around us are significant, and point with accurate fingers to the day near at hand, when the earth and the things that are therein "shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Hebrews 1:11, 12.



Rabbits, in some parts of the world, have not only become a serious annoyance to the inhabitants, but they have become a serious menace to the farmers. They multiply rapidly, and where conditions are favorable, overrun everything. In some parts of Australia and New Zealand the farmers have been utterly ruined by them. New South Wales expends half a million dollars yearly in an effort at extermination.

California, Colorado, Idaho, Oregon, and Utah are also overrun with these pests. Our picture shows a rabbit drive in California. A section of country is surrounded and beaten by the people who flock to the sport for miles. As high as 25,000 have been destroyed at one of these drives.



AND there shall be famines and pestilences."
Matthew 24 : 7.

In fulfilment of this prophecy, we may expect to find in history the records of fearful loss of life by plagues and pestilences. As a sign of the second coming of Christ and of "the end of the world," we may look for these visitations to increase as these events approach.

In accordance with this supposition, it is found that although pestilences have prevailed during the whole Christian era, their fatality has increased as the years have passed, and especially have their visitations been most destructive during the past two centuries. New and fatal epidemics are arising from time to time, while the old scourges of the densely populated, filthy portions of the world still do their deadly work.

The following description of four of the most dreaded pestilences is condensed from papers written for this book by Branscombe Ashley, M. A., M. D.:—

THE BLACK PLAGUE.

This is among the oldest and most fatal of pestilences. It is also known as the bubonic fever,

which has for some time been raging in India, and is now (1897) reaching into China. In its presence human skill stands paralyzed and helpless. No special line of treatment has yet been found that could even check the disease.

The first accounts of this plague date back to 253 A. D.

From 542 to 565 it raged in Egypt and Italy. In 543 it reached Constantinople, where it carried off 10,000 persons in one day.

Between the years 664 and 683 it visited England four times.

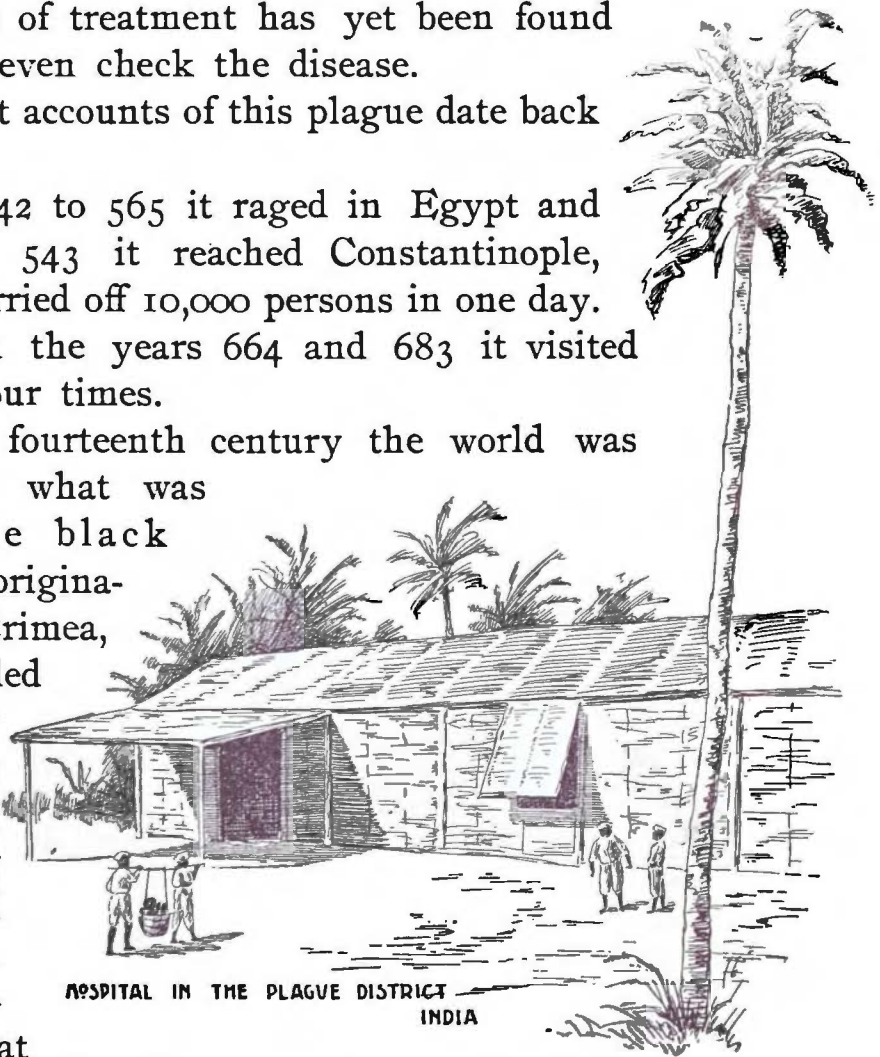
In the fourteenth century the world was visited by what was called the black death. It originated in the Crimea, and traveled thence over Europe generally, reaching England in 1349.

Hecker estimates that during the years of this visitation 25,000,000 persons died.

London was visited in 1400, 1406, and 1428.

In 1428, 80,000 died in Dantzic.

In 1472, 40,000 died in Paris between sunrise and sunset.



In 1563, 1,000 a week died in London, 200,000 died in Moscow, and 50,000 at Lyons.

In 1576, Venice lost 70,000.

In 1603, 38,000 died in London, and 1,000,000 in Egypt.

In 1656, Genoa lost 60,000.

The great plague of London broke out in 1664-5. The total deaths were 68,596. The infected houses were marked with a red cross, and the legend, "God have mercy upon us."

In the eighteenth century, the plague visited Constantinople, and spread along the Danube.

In 1743 it appeared in Sicily; in 1744 in Hungary, then successively in European Turkey and Moldavia.

It was in Constantinople in

1802-3, Armenia

and Bagdad in

1807, Russia

in 1808, Tur-

key and Egypt

in 1828, Rus-

sia in 1834-5.

In 1853-4

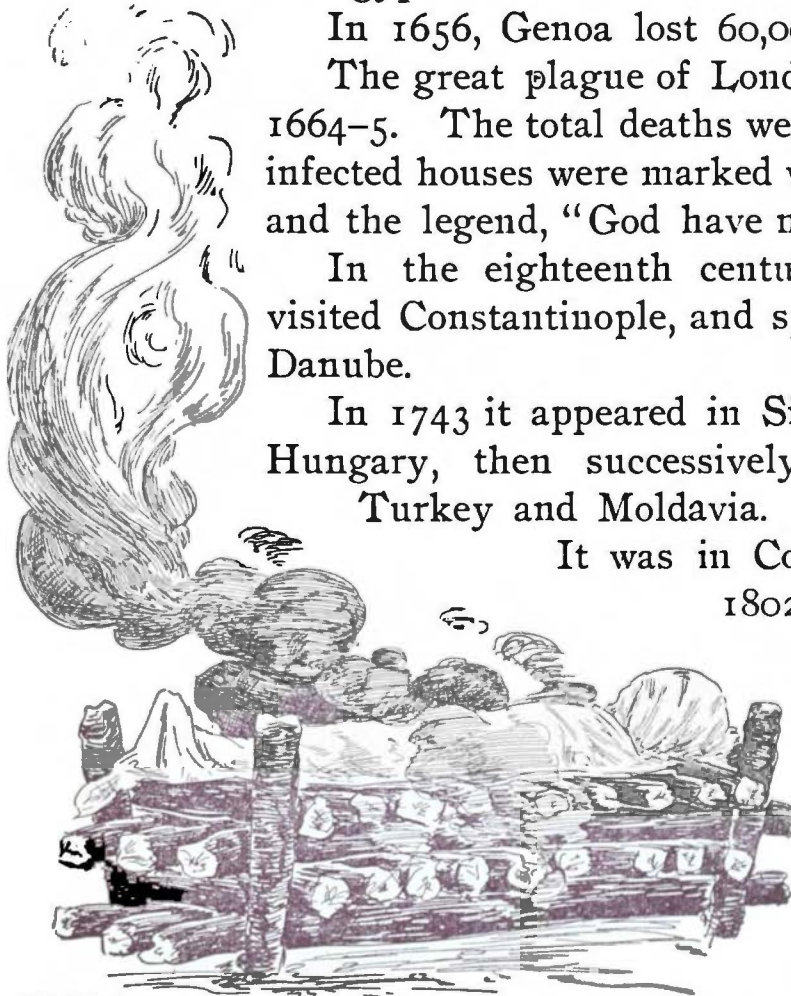
it spread over

Europe, Asia, and Africa.

Its last appearance in Europe was on the Volga in 1878-9.

SMALLPOX.

Smallpox is one of the oldest pestilences of which we have any account. The contagion exceeds in



BURNING THE DEAD. INDIA.

virulence any other disease, and may be communicated at any stage of its course. It spares neither age, sex, condition, nor nationality. No one is safe from it except by virtue of having passed through its perils, although vaccination generally averts the disease for a time.

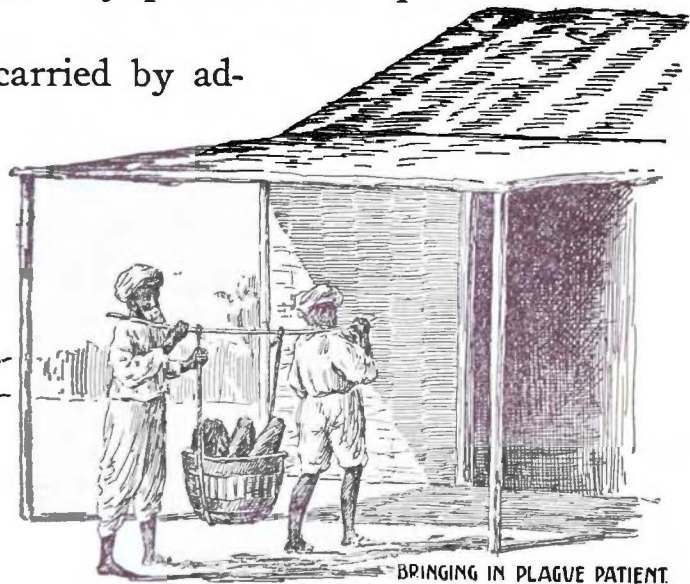
It appeared in Europe in the year 520.

It is generally believed that the Saracens introduced smallpox into many parts of Europe in 770.

In 1517 it was carried by adventurers to the West Indies.

It reached Mexico in 1520, and Brazil in 1563.

The last great epidemic in Europe and America began in 1870 and abated in 1873.



BRINGING IN PLAGUE PATIENT.

YELLOW FEVER.

Yellow fever is typhus in its nature. It is most prevalent in a hot climate, and is especially virulent where sanitary conditions are disregarded. Frosts and a low temperature check its action; but the germs of the disease often lie dormant until the return of warm weather, and then come into fresh activity. For twenty-five consecutive years Philadelphia had its epidemic of yellow fever each summer, the germs remaining dormant during the winter.

The first accurate account of the disease comes from the Barbadoes in 1647, so it is one of the modern diseases.

It appeared in Charleston, South Carolina, and in Philadelphia, in 1693, and spread thence to New York and the ports of New England, as far north as New Hampshire. It has also prevailed during the present century in the Southern States and in other countries.

CHOLERA.

This is also a modern disease, for the attention of physicians was not called to it until the year 1817. At this time it broke out in British India, resulting in great loss of life to both Europeans and natives. During the next three years it raged in Ceylon, spreading thence to China on the east and Persia on the west.

In 1823 it prevailed in Asia Minor and Russia in Asia, and it was very severe in India.

In 1831-2 it reached England. The scourge next attacked France, Spain, and Italy, and finally crossed the Atlantic, and invaded North and Central America. In the course of twenty years the whole world was visited by the pestilence.

The outbreak of 1847 covered a much wider area than that of 1832, Russia, the whole of the American continent, and the West Indies being sorely smitten.

The third outbreak, in 1850, originated in India, passed to Europe in 1853, and attacked the armies in the Crimea, especially at Sebastopol.

In 1865-6, a fourth, but less violent, visitation yielded to sanitary measures. Sudden slight out-

breaks occur still in India, which seems to be the home of the pestilence.

THE LAST PLAGUES.

In the fifteenth and sixteenth chapters of Revelation we read of seven terrible plagues which will visit the dwellers on this earth. These plagues immediately precede the end of this dispensation; for with the seventh plague comes the last great earthquake which accompanies the appearance of Christ to this earth. See Revelation 16: 17-20; 6: 14-17.

Seven angels have charge of these seven great calamities. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. . . . And they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Revelation 16: 2, 10, 11.

This description seems to apply to some such pestilence as the "black plague," or "bubonic fever," but in an aggravated form. This plague does not cease when the next one follows; for in verses 10 and 11, it is spoken of as still doing its terrible work while the fifth plague is falling upon the earth.

Truly there are terrible scenes to be enacted upon this earth, and the pestilences and calamities which are becoming so frequent are but the forerunners of more awful events yet before us.

The time of "the Lord's anger" is drawing near. His forbearance and mercies have spared a world in

which wickedness is rife, until his people are all made up, and then the judgments of Jehovah will fall. To the righteous of this time the prophet appeals: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:3.

By a careful reading of the sixteenth chapter of Revelation, it will be seen that the plagues there described are poured out upon the blasphemers, the persecutors of God's people, and those who have a false worship. See verses 2, 6, 11.

David tells of the condition of God's people during this awful time of calamity. Speaking of the Lord, he says: "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Psalms 91:4-8.

When the plagues of God were poured out on Egypt, the dwelling-place of the children of Israel was free from them. In this last great outpouring of the plagues of God's wrath, the dwelling-places of his people will be free from all their terrible effects. How blessed it will be to have a hiding-place with the Almighty during these dire calamities.

EARTHQUAKES



SAN FRANCISCO. 1868.

AND there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24 : 7.

Earthquakes are in direct fulfilment of our Saviour's prophecy as quoted in the above text. Like the other calamities which have come upon the earth, we may expect that they will become more frequent and destructive as we near the end. History informs us that such has been the case, as shown by the following statement of facts:—

From B. C. 1700 to A. D. 96, a period of 1,796 years, we read of only sixteen earthquakes, making an average of one in 112 years.

From A. D. 96 to A. D. 1850, a period of 1,754 years, about the same length of time as given in the first period, there were 204 earthquakes, giving one to every eight years.

From 1850 to 1865, a period of fifteen years, there were fifteen earthquakes, or one for each year.

From 1865 to 1868, a period of three years, there were fifteen earthquakes, or an average of *five* for each year.

Professor Fuchs states that in the year 1885 there occurred 97 earthquakes, and that there were 104 during the year 1886.

Chambers's Encyclopedia states that "it is estimated that 13,000,000 people have perished by earthquakes."

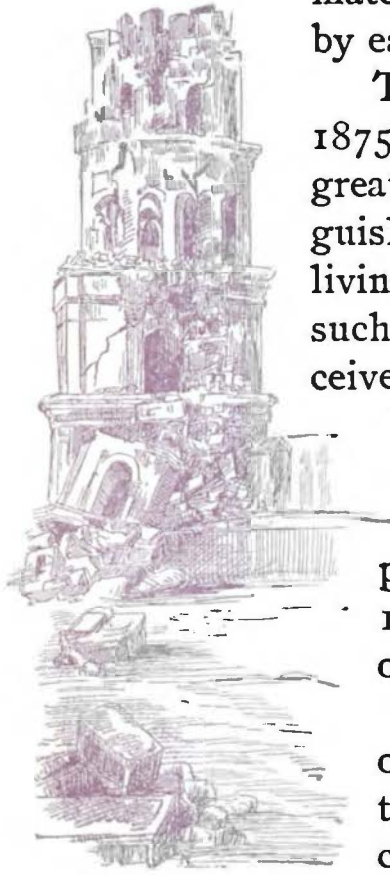
The *Christian Statesman* of July 17, 1875, says: "The continual occurrence and great severity of earthquakes have distinguished the period in which we are now living above all others, since the records of such phenomena began to be generally perceived."

D. T. Taylor, in "The Coming Earthquake," states that in the single year of 1868, over 100,000 persons perished by earthquake. In January, 1869, there were 11 earthquakes, two of them great and destructive.

Referring to the great earthquake of 1868, Zell's Cyclopedia states that in the Sandwich Islands and on the west coast of South America, it was one of the most destructive recorded in history. From Callao to Iquique the whole coast of Peru was destroyed. Immense tidal

waves swept the coast. It is calculated that 30,000 persons perished in South America as the result of this earthquake.

The catalogue of the British Society mentions more than 600 earthquakes between the years 1606 and 1872.



Wreck of cathedral tower
at Manila, Philippine Is-
lands, in earth-
quake in 1880.

Several severe earthquakes, and many of less consequence, have been experienced in the United States, increasing in frequency, as shown by the table in the margin.

Among the most violent may be mentioned the one which occurred in the years 1811-12, the facts in regard to which are taken from "Great Events of the Greatest Century."

This earthquake was felt along the Mississippi River, from the mouth of the Ohio to that of the St. Francis, a distance of about three hundred miles. Thence it swept eastward, and died along the shores of the Atlantic. This may be described as a series of earthquakes; for the first shock was felt in December, 1811, and the last in February, 1812, thus covering a period of over two months.

The water of the Mississippi River, which was tolerably clear before, changed to a reddish hue from the mud thrown up from the bottom. Wide fissures opened along the shore, and, closing again, threw water and mud higher than the tops of the trees. Boatmen pushed off from the shore to avoid the peril on the land, and many of them were overwhelmed in the surging, foaming waters, which sometimes rose and fell several feet in a few moments. Others were carried inland by the rising waters, and were left high and dry when they receded.

Severe shocks have been felt in California, prominent among which were those of 1865 and 1868, the

Table of Earth-
quakes in the
United States from
1872 to 1885.

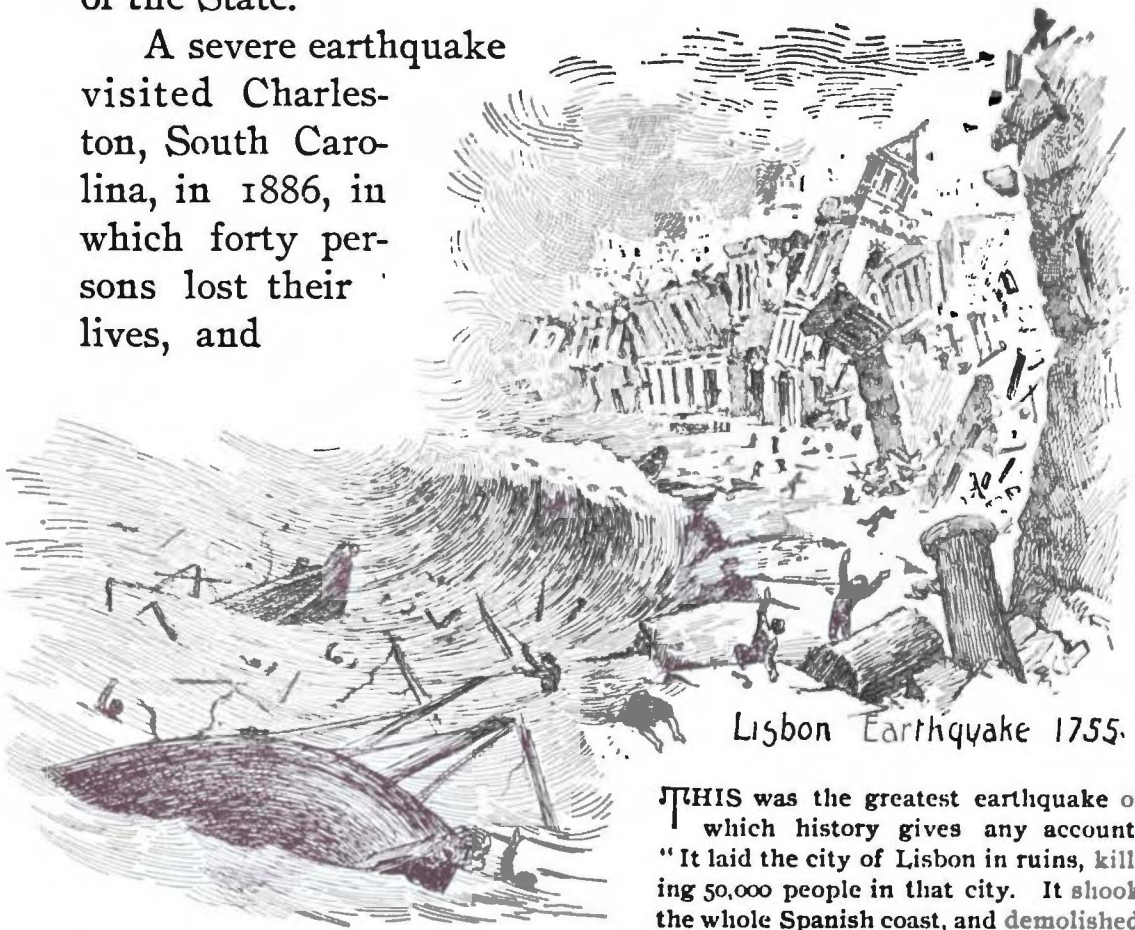
1872	— 18
1873	— 27
1874	— 20
1875	— 33
1876	— 20
1877	— 33
1878	— 29
1879	— 19
1880	— 29
1881	— 52
1882	— 41
1883	— 39
1884	— 42
1885	— 51

14 years, 453

Average,
32.4 per year.

latter being particularly destructive. In San Francisco several buildings were thrown down, and many more made unsafe. The shock was also severe at Oakland, San Leandro, San Jose, and Redwood City. It was felt with more or less severity in many parts of the State.

A severe earthquake visited Charleston, South Carolina, in 1886, in which forty persons lost their lives, and



Lisbon Earthquake 1755.

\$5,000,000 worth of property was destroyed.

Our Saviour says: "All these are the beginning of sorrows." Matthew 24: 8.

The sure word of prophecy informs us that just before the coming of our Lord from heaven, there

THIS was the greatest earthquake of which history gives any account. "It laid the city of Lisbon in ruins, killing 50,000 people in that city. It shook the whole Spanish coast, and demolished 2,000 houses in Mitylene and the Archipelago. Property valued at more than \$27,000,000 was lost. This was followed by pestilence, which carried off more than 150,000 people in Constantinople."

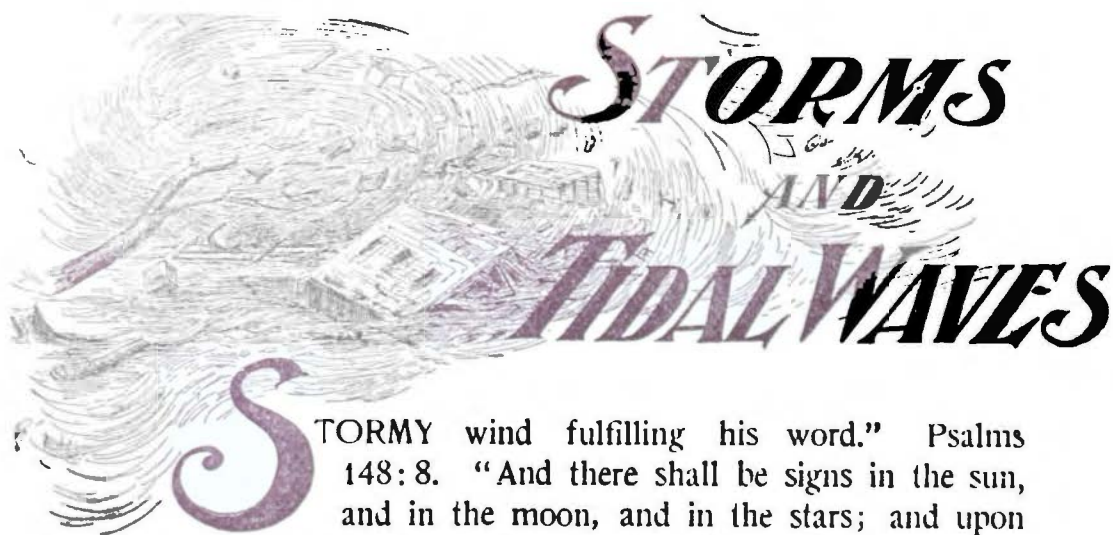
will be an earthquake more awful than any that has been experienced since the "fountains of the great deep were broken up" at the flood. In this calamity the whole earth will be involved. "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isaiah 24:18-20.

The apostle-prophet John says of this earthquake: "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away; and the mountains were not found." Revelation 16:18, 20.

The islands of the ocean will disappear. The mountains will be rent asunder and thrown down. The works of man will be mingled in one vast ruin.

This earthquake is part of the calamity to be brought in under the seventh plague, as recorded in Revelation 16:17-21. This seventh plague is the last of the seven great judgments of God to be poured out upon the wicked of earth. The next event to follow is the coming of the Son of Man in the clouds of heaven.

May we have made our peace with God so that we may be "hid in the day of the Lord's anger." May ours be the experience foretold by David of this time: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Psalms 91:7, 8.



STORMS AND TIDAL WAVES

STORMY wind fulfilling his word." Psalms 148:8. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

With the other calamities coming upon the earth as the "day of the Lord" is near, we may expect, according to the prophecy, to hear of disastrous storms by land and sea. We have only to look at the terrible tornadoes and the awful tidal waves, as reported in the public press from time to time, to see that we are already in a period of disaster from these causes, such as the history of the world has never known before.

T. DeWitt Talmage, in a sermon on the "Wonders of the Day," delivered in 1883, said:—

"But look at the cyclones—the disastrous cyclones. At the mouth of the Ganges are three islands,—the Hattia, the Sundee, and the Decan Shahbaspoor. In the midnight of October, 1876, the cry on all those three islands was, 'The waters! the waters!' A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest

trees. *Did you ever see a cyclone?* No? I pray God you may never see one.

“But a few weeks ago I was in Minnesota, where there was one of those cyclones on land, that swept the city of Rochester from its foundations, and took dwelling-houses, barns, men, women, children, horses, and cattle, and tossed them into indiscriminate ruin. It lifted a rail-train, and dashed it down, a mightier hand than that of the engineer on the air-brake. Cyclone in Kansas within a few months, cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. Satan, prince of the power of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disasters cyclonic?”

Satan is “the prince of the power of the air.” Ephesians 2: 2. He delights to bring calamity upon the earth. His efforts in this direction will be much greater, and the destruction more awful, as we near the end. John says of this: “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Revelation 12: 12.

So long as God has a work to do on the earth, and a people to gather from its nations, the wrath of the devil will be restrained. But Paul says that the people of this age “shall wax worse and worse.” As man rejects God, his Spirit and restraining power are withdrawn from the earth, and Satan has more power to work his own wicked will.

This principle is brought out in the history of Job. So long as God protected Job, the devil found that He had "made an hedge about him, and about his house, and about all that he hath on every side." Job 1: 10.

But when the Lord removed his protection, and allowed Satan to work his will upon Job, he marshaled his servants to the destruction of Job and all that he had. And these servants of Satan, which were at his call, were the wicked bands of the Sabeans and the Chaldeans, the fire from heaven, and the wind from the wilderness.

We little realize what we owe to God for the protection He has given us all our lives. When this protection is finally and fully removed, as it soon will be, then the devil will bring upon this earth the most dire calamities. Already he has begun his work, and the world stands appalled at the awful havoc wrought.

Many pages could be filled with accounts of terrible cyclones which have occurred within the past few years, but the descriptions accompanying the full-page engravings will suffice. It would require a volume to recount them all. The following from the *New York Tribune*, of November 12, 1862, is to the point:—

"All over the country these storms have been of unusual frequency this year and dreadfully destructive. The lightning, the hurricane, the waterspout, number their victims this summer in the Western States by hundreds. And in many parts of Europe the same phenomena prevail, with a sprinkling of

earthquakes in places where the earthquake is hardly ever felt. 'The cause is a mystery.'

The tidal waves which have swept different parts of the earth seem, if possible, more terrible than the cyclone. These are becoming quite frequent.

In 1877 an earthquake, accompanied by a tidal wave, struck the South Pacific Coast, and is thus described by the British vice-consul:—

"What a sight! I saw all the vessels in the bay carried out irresistibly to sea; anchors and chains were as packthread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an *awful rush*, carrying everything before it in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

Speaking of these disturbances and the extent of their influence, the New York *Tribune*, of November 12, 1868, says:—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about *a thousand miles an hour*. The great ocean waters both of the Atlantic and the Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas and all the neighboring islands, which were fully *fifty feet in height*. It is said by those who have witnessed these waves that the ocean's *roar is exceedingly frightful*."

The New York *Mercantile Journal*, for November, 1868, says: "Old mother earth has been in-

dulging in some odd caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornadoes, waterspouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over *one third of the earth's surface*. These portentous phenomena are seriously engaging the attention of the scientific world."

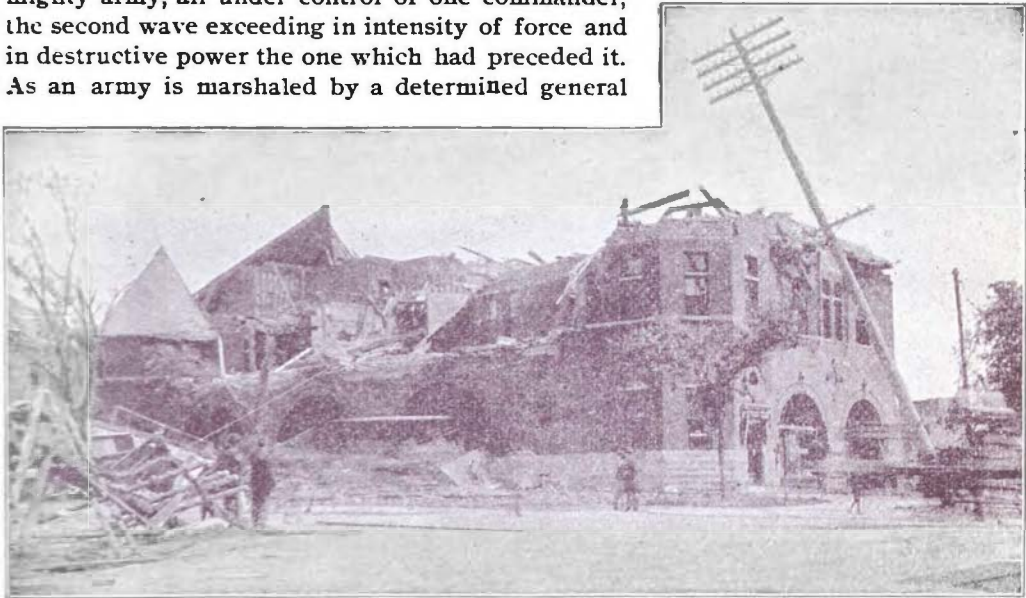
God's word points out another great storm which will soon break in its fury upon the earth: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent [about one hundred pounds]: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Revelation 16: 21.

This is the last of the "seven last plagues" that are to be visited upon the dwellers of earth. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matthew 24: 30.

Cyclone at St. Louis, Mo., May 27, 1896.

Among the most disastrous storms of a cyclonic nature which ever visited the United States was the one which swept over the city of St. Louis, Mo., May 27, 1896. Previous to this time, St. Louis had been remarkably spared, although cyclones and tornadoes had devastated other towns and cities around. Some great storms cause comparatively little loss of life and property, because they visit a thinly inhabited district, but when a cyclone strikes a large city, the effects are most disastrous, both as to loss of life and destruction of property. These two conditions were fully met in the cyclone which swept over St. Louis.

The storm came on in two successive waves, as though they were parts of a mighty army, all under control of one commander, the second wave exceeding in intensity of force and in destructive power the one which had preceded it. As an army is marshaled by a determined general



UNION CLUB, LAFAYETTE AND JEFFERSON AVENUES.

and charge on charge is made, until the field is carried, so the storm clouds of wind, filled with electrical energy were twice hurled upon the fair city, leaving it at the last with more than two hundred human lives crushed out and fifty million dollars' worth of its property destroyed.

First came a hurricane accompanied by a mighty downpour of rain lasting twenty minutes, flooding the streets and cellars. There was an interval of a few minutes of rest, as though the attacking army was being reinforced, and then followed a terrific tornado, lasting but a few minutes, but during that short time the city was so changed that it was hardly recognizable. The trees in the parks were swept away like grass before the mower's scythe, one park having only six trees left. The strongly built and palatial residences of the wealthy were torn to pieces the same as the tenements of the poorer people. School houses, hospitals, churches, railway stations, manufacturing establishments,—everything alike was torn, wrecked, unroofed, or demolished, and all



ST. LOUIS CYCLONE. CORNER SOULARD AND SOUTH BROADWAY.

drenched with blinding streams of water which came down as though the very windows of heaven were opened. If anything was passed by comparatively unharmed, it seemed to be more like a freak of some malevolent spirit than a lack of power to destroy.

The awfulness of the scene in its grandeur and in the universal terror which it inspired, was such as falls to the lot of few persons in this world to see. The air was full of flying *débris* of all kinds. Objects weighing tons were



LAFAYETTE PARK PRESBYTERIAN CHURCH.

hurled through the air apparently as easily as those weighing but a few pounds. The streets were blocked to travel, and a net-work of tangled wires from the fallen telegraph and telephone poles was spread over all. Fires broke

out in many places, and as the firemen could not do anything, nothing but the rain which fell in torrents saved the entire city from destruction. The boats and river craft of all kinds, exposed to the fury of the blast,

were dismantled, overturned, and sunk, carrying their crews down into a watery grave. The terrible force of the wind may be seen in the fact that the eastern approach to the great Eads Bridge, a structure of stone and steel intended to last for all time, was wrecked by the storm, the steel railings being blown entirely away.

No tongue can say, no pen record the terrors of those few minutes and the night of horror that succeeded it. The dead were everywhere. The wounded, many of them covered by fallen buildings or held down by timbers and other *débris*, cried piteously for help. Distracted people sought for their friends. The mourning for the dead and the joy of reunited families were often strongly mingled.

When the next morning dawned, the city presented such a picture of devastation as probably no other city ever did from such a cause. In East St. Louis one hundred persons were killed. In this case, as in many others, we see the "stormy wind fulfilling his word," and we may well hope that when the judgments of God are in the earth, the inhabitants of the world will learn righteousness.



STORM AT EADS BRIDGE.

Cyclone at Bradshaw, Neb., June 13, 1890.

As an illustration of the cyclones which so frequently visit some sections of the United States, one which occurred June 13, 1890, by which the village of Bradshaw, Neb., was destroyed, may be noted. It was at evening of a day of intense heat, and not a breath of wind was stirring. With scarcely a moment's warning there came a blast of cold air, followed by a deluge of hail, and then the cyclone. It struck the earth three miles southwest of the village, traveled northeast and lifted three miles beyond the village. The town was a complete

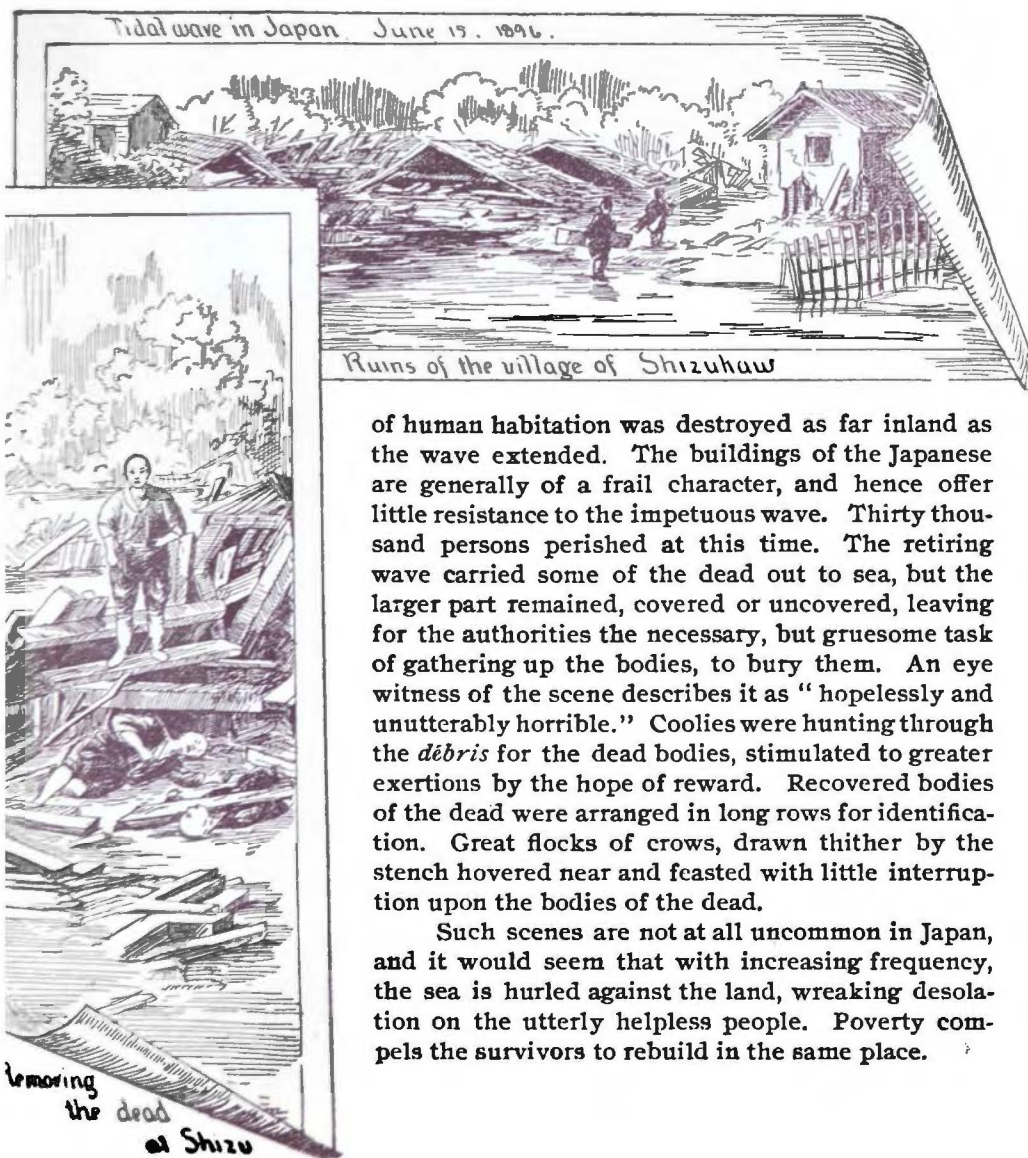


wreck, only three buildings remained standing in the village of four hundred and fifty inhabitants. The track of this cyclone was about one fourth of a mile wide. Almost all the live stock and poultry in its track were killed, and it seemed a remarkable interposition of Divine

Providence that in the midst of this terrible destruction only one person was killed outright and three fatally injured.

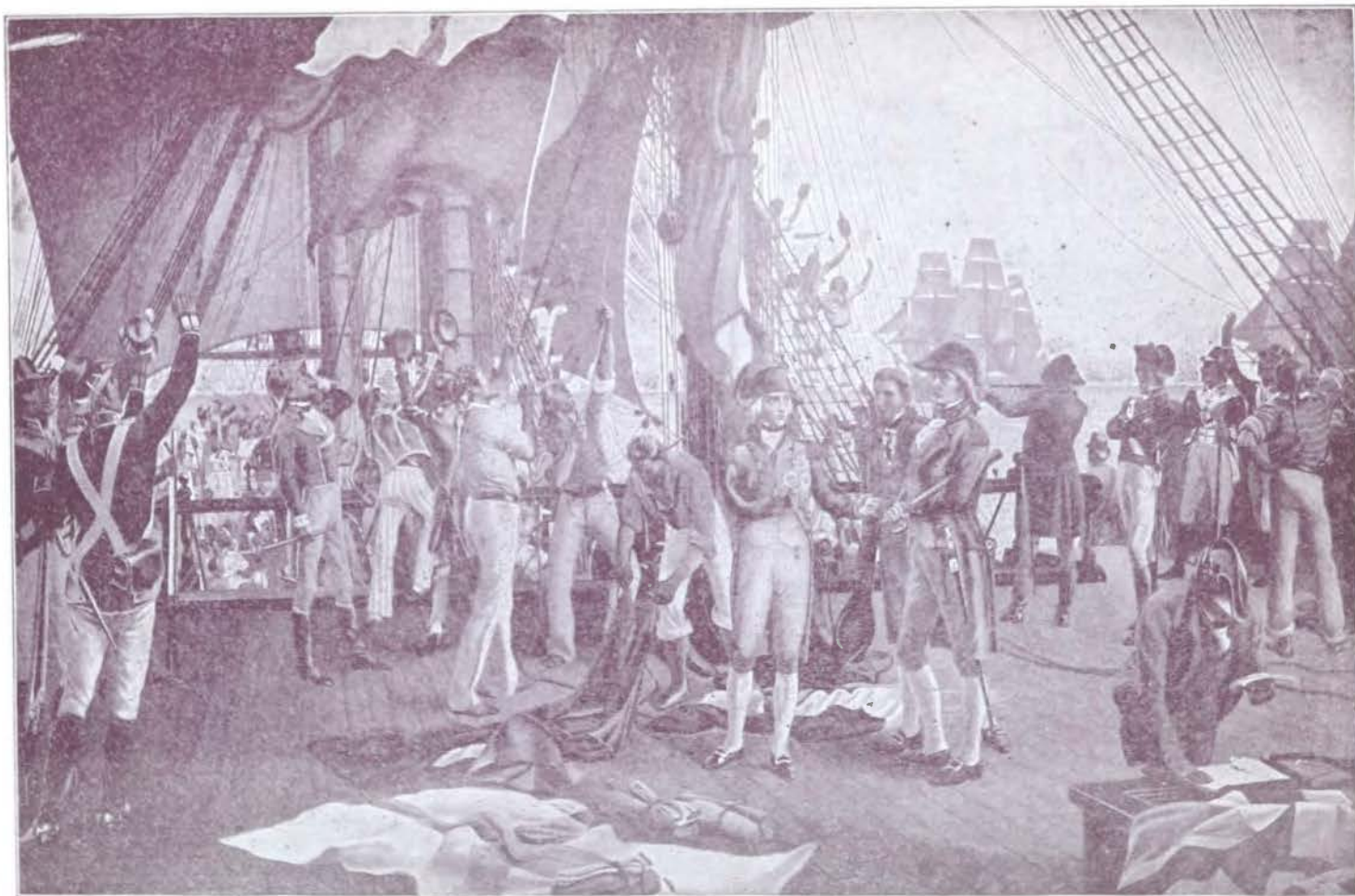
Tidal Wave in Japan, June 15, 1896.

THE island empire of Japan is often subjected to earthquakes, which are generally accompanied with tidal waves, and as there is a large amount of coast line, many small and low-lying islands, and all densely populated, the loss of life from these causes is often very great. The whole group of the Japanese islands is of seismic origin, and the mighty internal force which gave the islands existence still operates in a way to bring great calamities upon the people. In 1882, the sea washed away whole towns, and thousands of persons were destroyed. But the crowning disaster to Japan in modern times was experienced June 15, 1896. The Seismic wave struck the coast in its greatest force at the town of Kamaishi, about 300 miles north of Tokyo. Thirty miles of coast line were swept by the mighty wave, and for this distance every mark



of human habitation was destroyed as far inland as the wave extended. The buildings of the Japanese are generally of a frail character, and hence offer little resistance to the impetuous wave. Thirty thousand persons perished at this time. The retiring wave carried some of the dead out to sea, but the larger part remained, covered or uncovered, leaving for the authorities the necessary, but gruesome task of gathering up the bodies, to bury them. An eye witness of the scene describes it as "hopelessly and unutterably horrible." Coolies were hunting through the *débris* for the dead bodies, stimulated to greater exertions by the hope of reward. Recovered bodies of the dead were arranged in long rows for identification. Great flocks of crows, drawn thither by the stench hovered near and feasted with little interruption upon the bodies of the dead.

Such scenes are not at all uncommon in Japan, and it would seem that with increasing frequency, the sea is hurled against the land, wreaking desolation on the utterly helpless people. Poverty compels the survivors to rebuild in the same place.

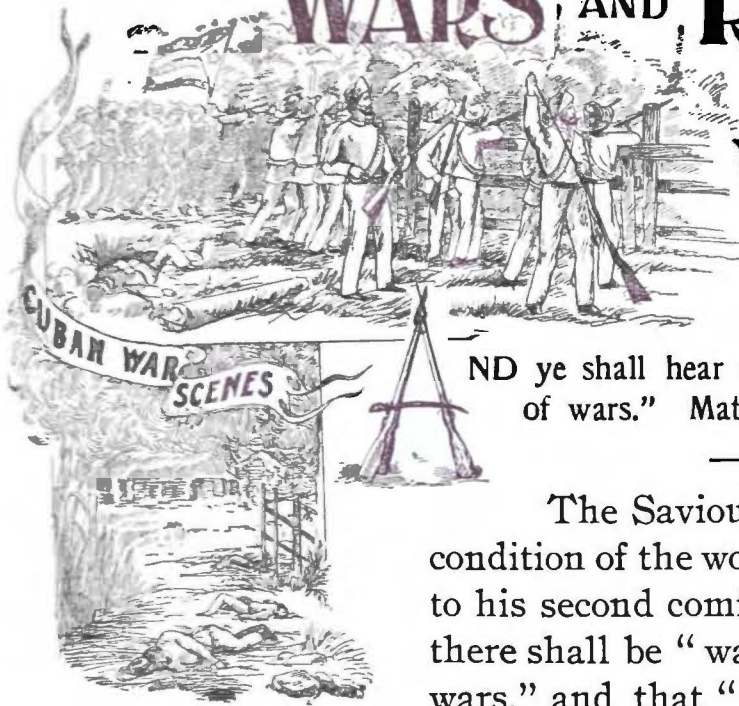


LORD NELSON AT TRAFALGAR, 1805.

THE "VICTORY" ENTERING BATTLE.

Running up signal, "England expects every man to do his duty."

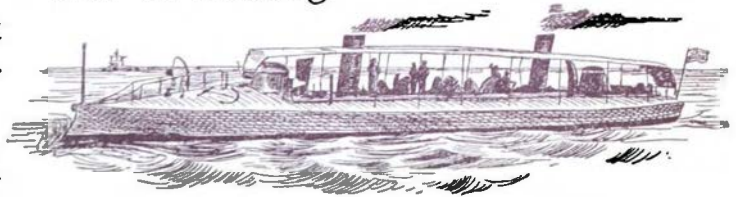
WARS, AND RUMORS OF WARS.



AND ye shall hear of wars and rumors of wars." Matthew 24:6.

The Saviour, describing the condition of the world just previous to his second coming, declares that there shall be "wars and rumors of wars," and that "nation shall rise against nation, and kingdom against kingdom." Matthew 24:6, 7. This would indicate that as the time draws near for the return of the Lord, the nations of earth will be making unusually great preparations for war.

The world has been a great battle-field where both the strong and the weak have contended for the mastery. Nations have arisen by battle and



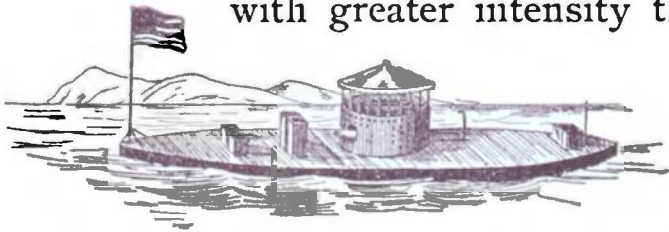
U. S. TORPEDO BOAT "CUSHING."



S. TORPEDO BOAT DESTROYER "PORTER."

IN this chapter are shown representative vessels from many navies of the world. They represent one great branch of modern warfare, and make vivid the wonderful preparations for war now being made by all nations.

blood, held sway by the sword, and have gone down in the same way they arose. Time has not changed the hearts of men, and as nations have done in the past, so they are doing and preparing to do now with greater intensity than ever before. As



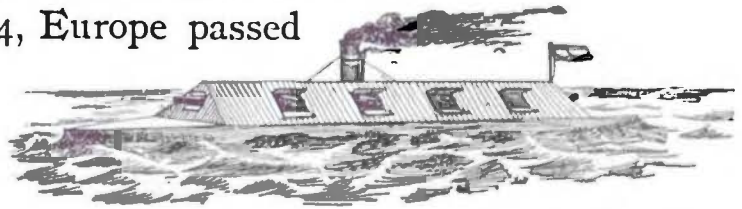
FIRST U. S. IRONCLAD "MONITOR."

we look upon the world to-day we cannot but be impressed with the remarkable preparations for war that are now in

progress, which far exceed anything ever before known in the history of the world.

Beginning with the French Revolution in 1789, and ending with the battle of Waterloo in 1814, Europe passed

through the Napoleonic wars which were the most terrible ever known in her



CONFEDERATE IRONCLAD "MERRIMAC."

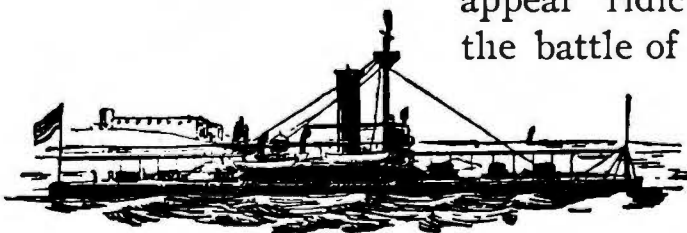
Met and repulsed by the "Monitor" at Hampton Roads.

history. But the armies and the preparation for war in Europe at the present time are on a scale far exceeding anything known in Europe at that time. Napoleon fought many of his most famous battles with an army that in European eyes of to-day would

appear ridiculously small. At

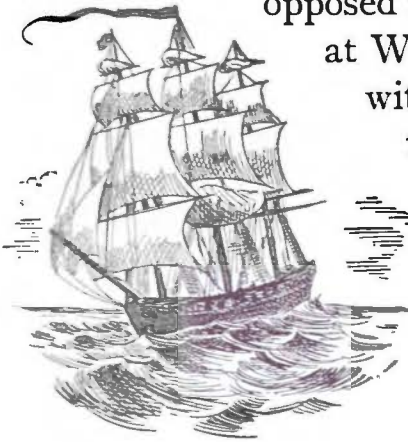
the battle of Austerlitz, where he

gained one of his most famous vic-



U. S. DOUBLE TURRET MONITOR "MIANTONOMAH."

stories, his army numbered but 75,000 men. His great campaign in Russia was undertaken with an army of 450,000 men. At the battle of Leipsic, called the "Battle of Nations," there were 136,000 French opposed to 230,000 allied troops. His army



"OLD IRONSIDES."

U. S. ship of war "Constitution."
Type of battle ships one hundred
years ago.

at Waterloo, his last battle, was fought with about 75,000 men. How small

these armies seem in comparison

with the armies of to-day! Of the

five great continental powers of

Europe, France, Russia, Ger-

many, Austria-Hungary, and

Italy, each one of them has a

standing army of about 1,000,-

000 men, and upon necessity

the whole male population able

to bear arms can be sent into

the field. Great Britain

is equally prepared for war, and

numbers 450,000 men, but her

display of warlike power is in

The fleets of all these powers

are continually being

increased,

and it is

a well-

known

fact that

more than

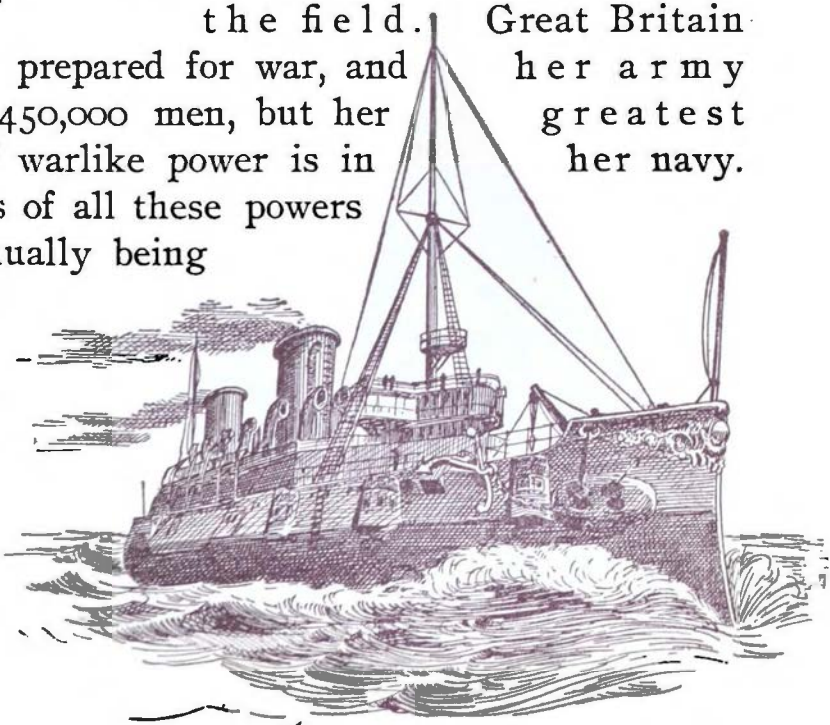
seventy-

five per

her army

greatest

her navy.

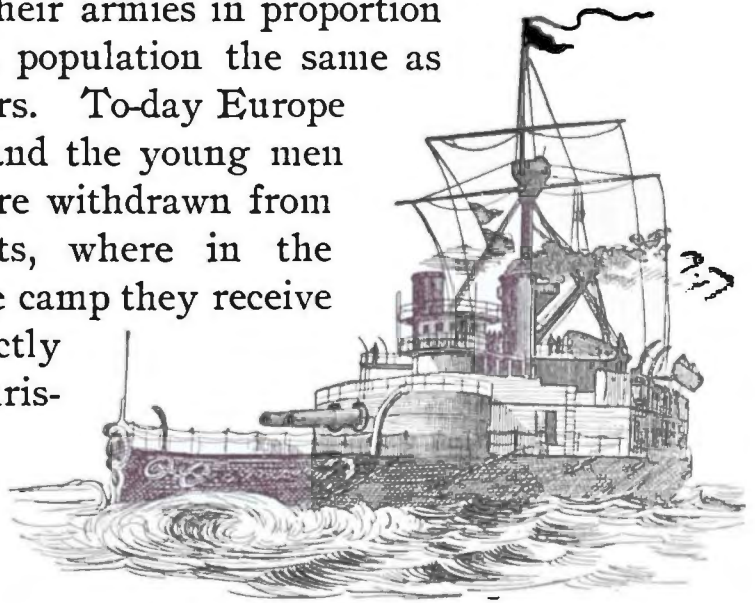


TRIPLE-SCREW CRUISER "MINNEAPOLIS."
Sister ship to the "Columbia."

cent. of all the revenues of these countries are expended in warlike preparations. The smaller powers of Europe have caught the same spirit, and have increased their armies in proportion to their size and population the same as the greater powers. To-day Europe is a vast camp, and the young men of the nations are withdrawn from peaceful pursuits, where in the wicked life of the camp they receive a training distinctly cruel and unchristian.

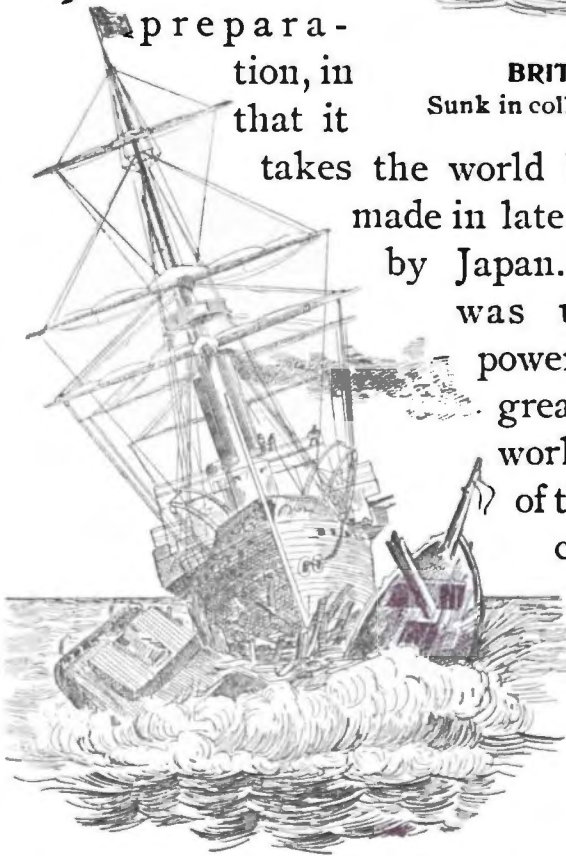
Perhaps the most warlike preparation, in that it

takes the world by surprise, that has been made in late years, has been that made by Japan. Thirty years ago, she was unknown as a military power; to-day she is one of the great military powers of the world,—a nation which none of the European powers would consider a mean antagonist. In naval activity



BRITISH BATTLE SHIP "VICTORIA."

Sunk in collision with the "Camperdown," off Tripoli.



U. S. WAR SHIP "ATLANTA."

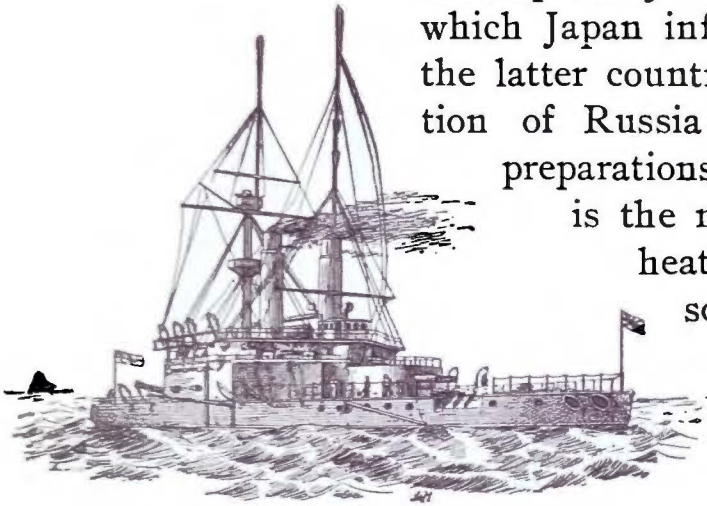
Ramming derelict in mid-ocean.

England and the United States send out cruisers to destroy these abandoned vessels, which are so dangerous to navigation.

she is second only to England. By her example, and especially because of the defeat which Japan inflicted upon China, the latter country under the direction of Russia is making great preparations for war. What

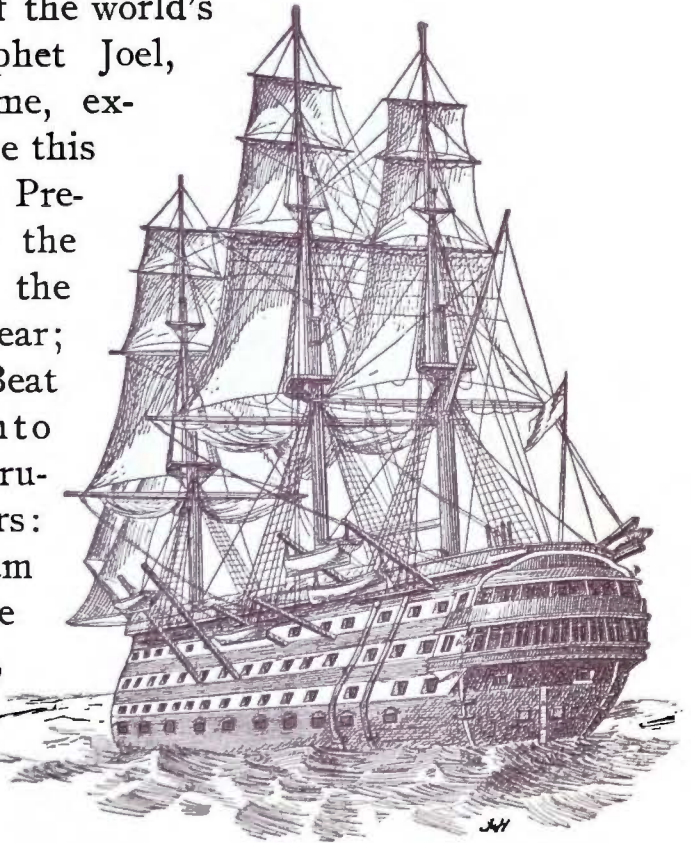
is the meaning that these heathen nations should

so suddenly develop into military powers of such great strength? Is it not because they are preparing for the last act



BRITISH BATTLE SHIP, "NILE."

of the great drama of the world's history? The prophet Joel, looking to this time, exclaimed, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong . . . let the *heathen* be wakened, and come up to the valley of Jehosa-



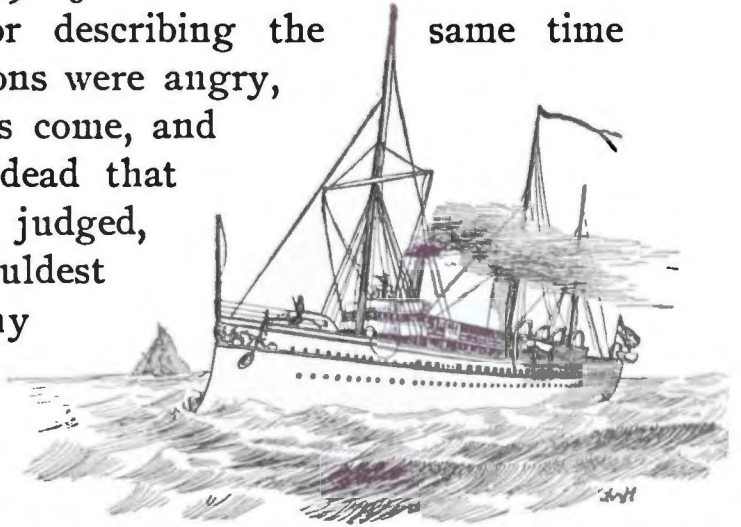
BRITISH TRAINING SHIP, "ST. VINCENT."

phat: for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe." Joel 3:9-13.

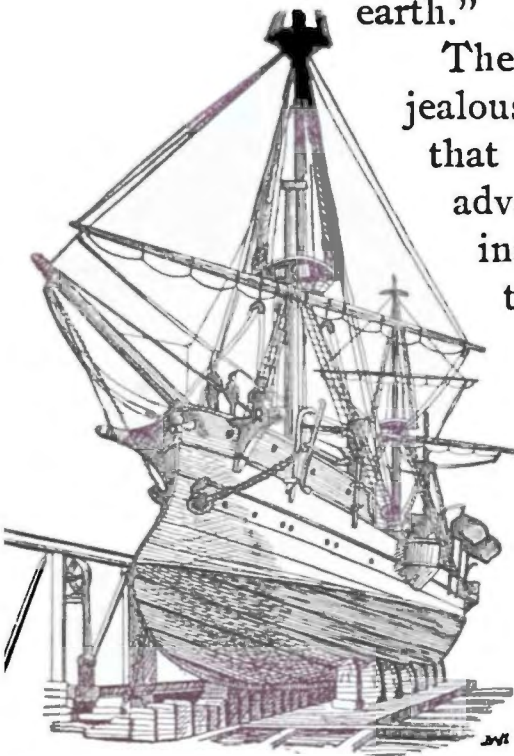
The Revelator describing the same time says: "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the

earth." Revelation 11:18.

The nations are angry, they are jealous of each other, each fearing that the other will gain some advantage in power, trade, or an increase of territory. Hence the mustering armies and the manufacture of implements of warfare with a death-dealing capacity marvelous in accuracy and power. France and Germany, hating each other with intense hatred, each reach out for allies until Europe is divided into two great opposing forces.

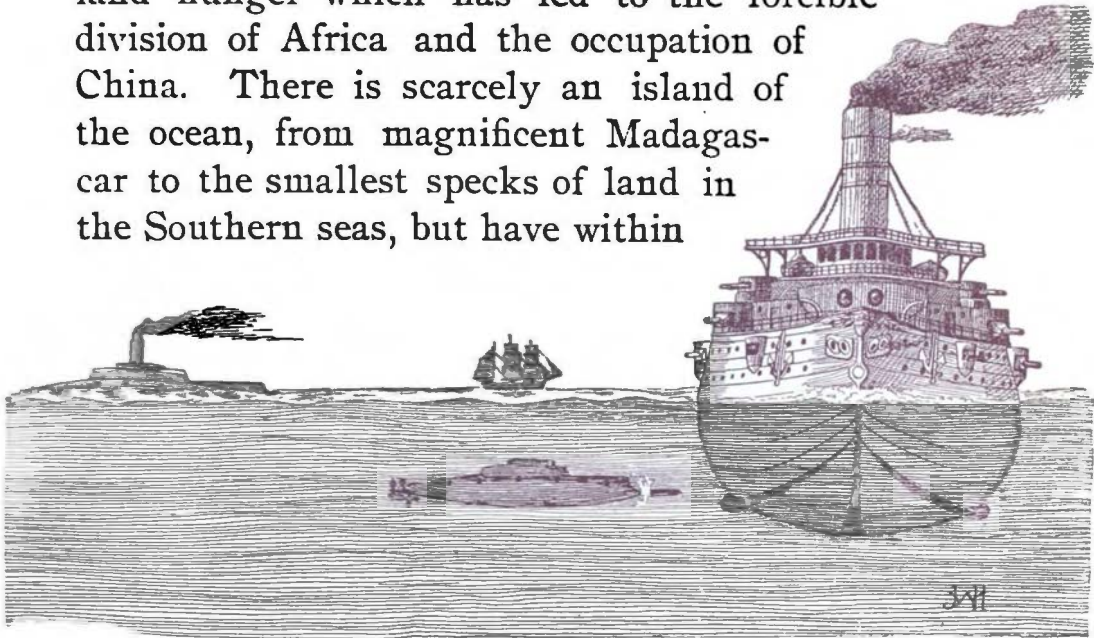


THE KAISER'S STEAM YACHT, "HOHENZOLLERN."



FLAGSHIP OF THE MEXICAN NAVY.
"ZARAGOZA."

The nations of Europe have been seized with a land hunger which has led to the forcible division of Africa and the occupation of China. There is scarcely an island of the ocean, from magnificent Madagascar to the smallest specks of land in the Southern seas, but have within



The torpedo boat afloat.

The attack under water.

HOLLAND SUBMARINE TORPEDO BOAT.

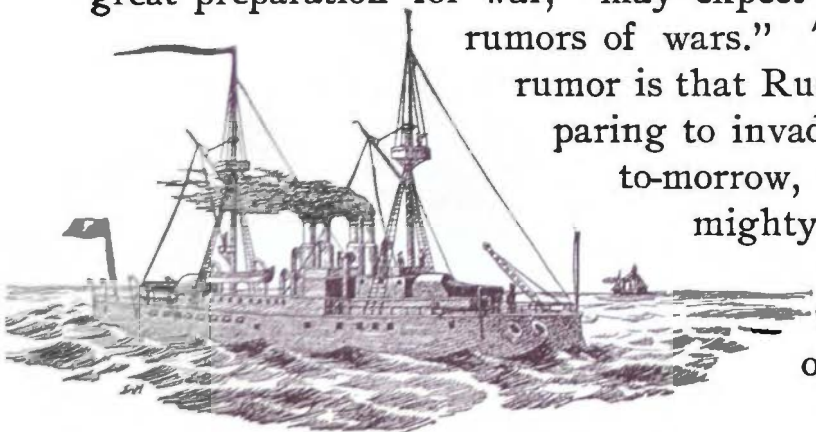
the last few years been forcibly taken possession of by some of the European powers. Even the people of the United States have caught the spirit of extension and conquest, and it is doubtful if ambition is content with the West Indies and the Philippines.

With such a state of affairs one may expect great preparation for war,—may expect “wars and rumors of wars.” To-day, the

rumor is that Russia is preparing to invade Turkey;

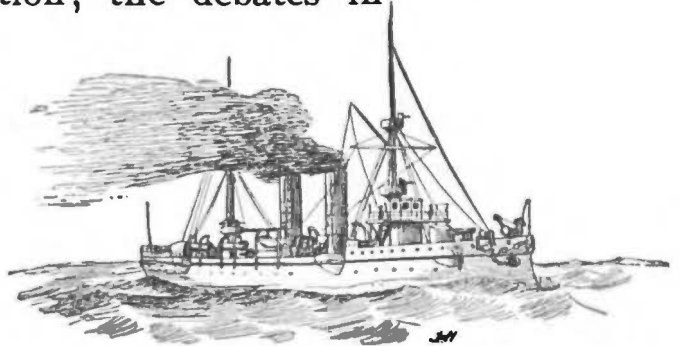
to-morrow, that her mighty army will

soon force the passes of the Him-



FRENCH WAR SHIP.

alaya Mountains and invade British India. Again, German and British hostility toward each other lead the two nations to the brink of war. At another time, France and Great Britain are growling at each other over Egypt, and other complications in Africa. The empire of Austria-Hungary is on the verge of dissolution; the debates in its parliament are transformed into bloody encounters between the members. Southern Germany is not reconciled to its subordinate position in the empire, the



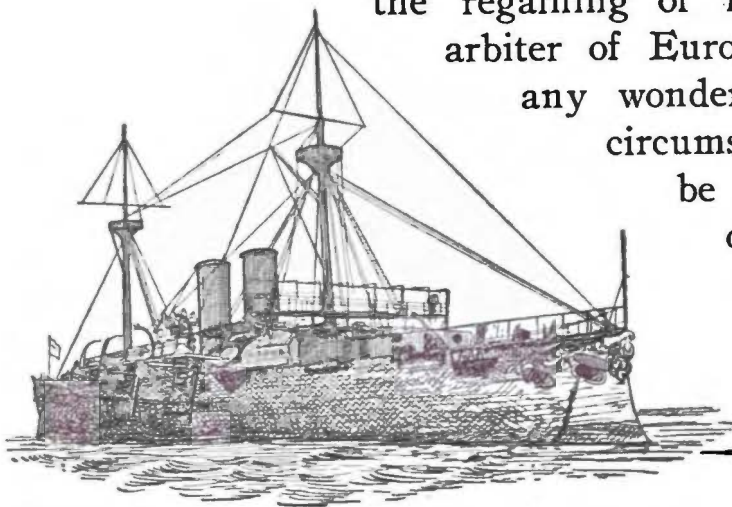
ARGENTINE WAR SHIP, "EL NUEVE DE JULIO."

socialists are active, and nihilism stands in the dark with a dagger, ready to thrust through any and every king or statesman in its way. The pope, aided by the vast body of the Catholic clergy, is secretly planning for the overturn of the kingdom of Italy, a restoration of his temporal power, and

the regaining of his position as the arbiter of European affairs. Is it

any wonder that under such circumstances there should be "wars and rumors of wars"?

The United States is affected by this prevalent spirit of the times.



SPANISH CRUISER, "INFANTA MARIA THERESA."

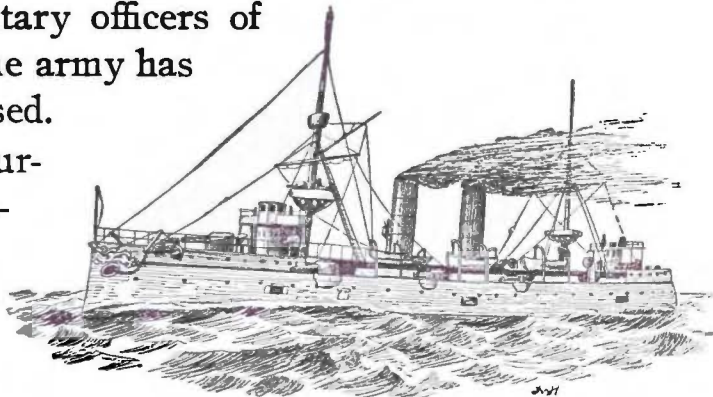
We have a "Monroe Doctrine," which is very offensive to some of the European powers, the maintenance of which can only be by armies and ships of war. Hence a "vigorous foreign policy" is advocated, a strong navy is being built, and by the advice of the highest military officers of the United States, the army has been greatly increased.

It is the fixed purpose of this government not to allow any of the European powers, not now possessing colonies in this hemisphere, to

gain any territory here, and this may at any time bring the United States into collision with some grasping European power. When the final great struggle comes, the United States will be ready to do her part.

Nations do not make such preparations for war for nothing. A nation cannot go on always arming and never fight. Some time the storm will burst in all its fury, and all past wars will sink into insignificance before the conflict

that will be. In the last great conflict the "mighty ones of God" (see Joel 3:11) will take part. Says



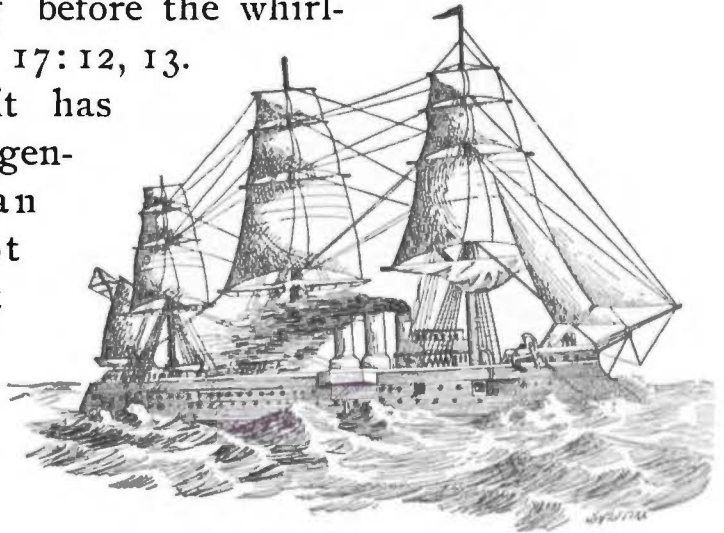
JAPANESE PROTECTED CRUISER, "YOSHINO."



CHINESE IRONCLAD, "CHEN YUEN."

another prophet: "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Isaiah 17:12, 13.

At times it has seemed that a general European war could not be avoided, but a settlement would be speedily made, and the powers would again settle



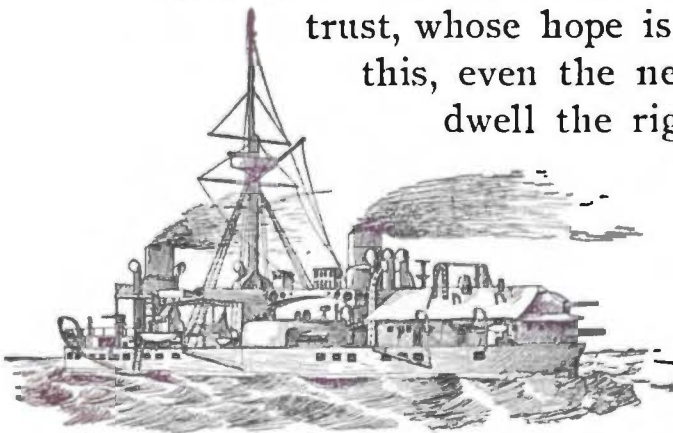
RUSSIAN BELTED CRUISER, "PAMYAT AROVA."

down to watching one another. Why is this?—God has a work to be done in the earth. The angels of God are holding the winds of war until the "servants of God" are "sealed." Revelation 7:3.

Not long will it be before "rumors of war" will be turned to war itself—war, grim and terrible, and none can be safe but those who have made God their trust, whose hope is in another world than this, even the new earth, wherein shall dwell the righteous. Matthew 5:5;

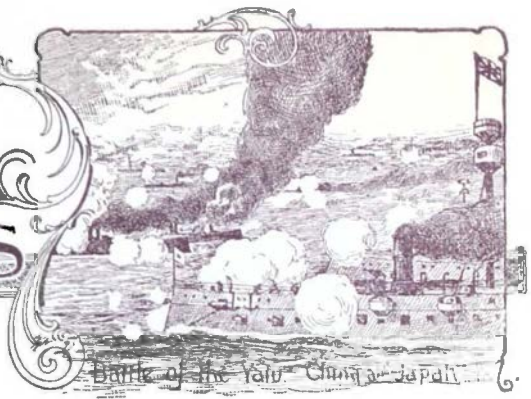
2 Peter 3:13.

Not till then will wars cease and peace reign on earth from the rising to the setting of the sun.



ITALIAN BATTLE SHIP, "DANDOLO."

DISTRESS OF NATIONS



A

ND upon the earth distress of nations with perplexity." Luke 21:25.

The times preceding the coming of the Lord are to be full of the evidences that He is near. There are to be signs in the heavens—the darkening of the sun and moon and the falling of the stars. There are to be signs on the earth in the sin, wickedness, and unbelief that shall prevail. The mustering armies prepared for battle tell that the nations are angry, and that God's wrath is soon to be poured out. And in these nations the Lord has said there shall be "distress" with "perplexity." A glance at the nations of the earth will make it apparent to every one that there is a wide-spread distress, and the statesmen of the world are greatly troubled to know what to do to alleviate the distress.

One of the causes of the distress that so generally prevails is the militarism which prevails, and which causes distress in two ways. *First*, By withdrawing so many men from peaceful pursuits, and putting men's labor upon the women, while the men lie idle in camp; and, *Secondly*, By the enormous taxation by which such immense armies are sus-

tained. Every nation of Europe is groaning under these two closely allied burdens.

This excessive militarism and the consequent enormous burden of taxation dates from the Franco-



BRITISH SOLDIERS.—War Footing, not Estimated.

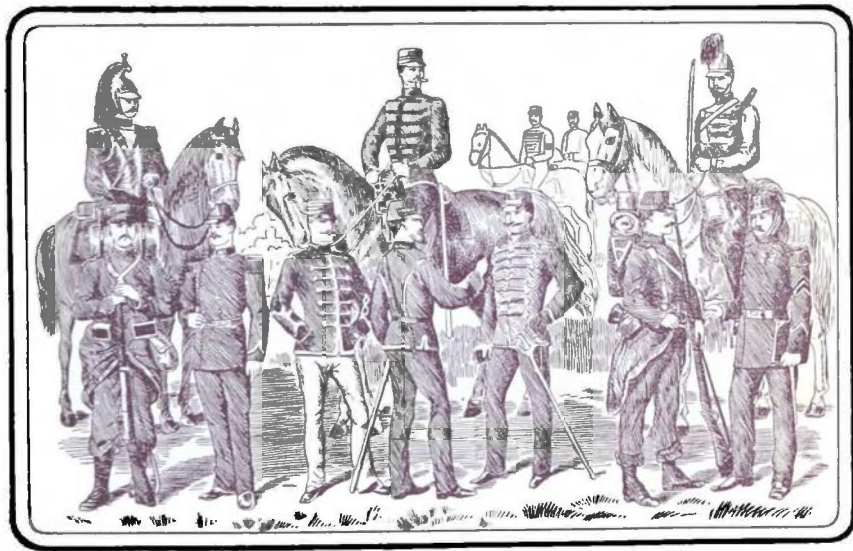
Prussian war of 1870-71. France had been the first military power in Europe, but measuring swords with Prussia she was defeated. Prussia suddenly became great and power-

ful, the head of Germany, and exacted a severe penalty from France. A vast sum of money, and the two provinces of Alsace-Lorraine were taken by Germany. This deeply wounded the national spirit of France, and a determination at sometime to regain those provinces took possession of France. The rapidity with which the French nation recovered from the defeat of that terrible war astonished the world. Germany, alarmed, increased her army. Then France increased hers. So the race went on. Germany made Austria an ally. Then the triple alliance was formed of Germany, Austria-Hungary,

and Italy. By the terms of their alliance these nations were pledged to keep up vast armies. France, isolated and threatened by all of her immediate neighbors, finally formed an alliance with Russia, and the armament of all these powers and the taxation necessary to support it, goes on. Other nations, seeing the inevitable conflict coming, and desiring to be prepared, increased their armies and their taxation.

The statesmen of these nations, knowing that war with such armies and weapons as are now used means little less than wholesale destruction, exert themselves to prevent war, yet the expectation of it is so great that from the king's palace to the peasant's hut there is a constant fear of conflict.

Another phase of the distress of the nations is that those powers which are in alliance distrust each other, and each suspects the other of contracting secret alliances. Should war suddenly break out, the lines might be drawn in a way to astonish the world. The feelings of the nations one toward

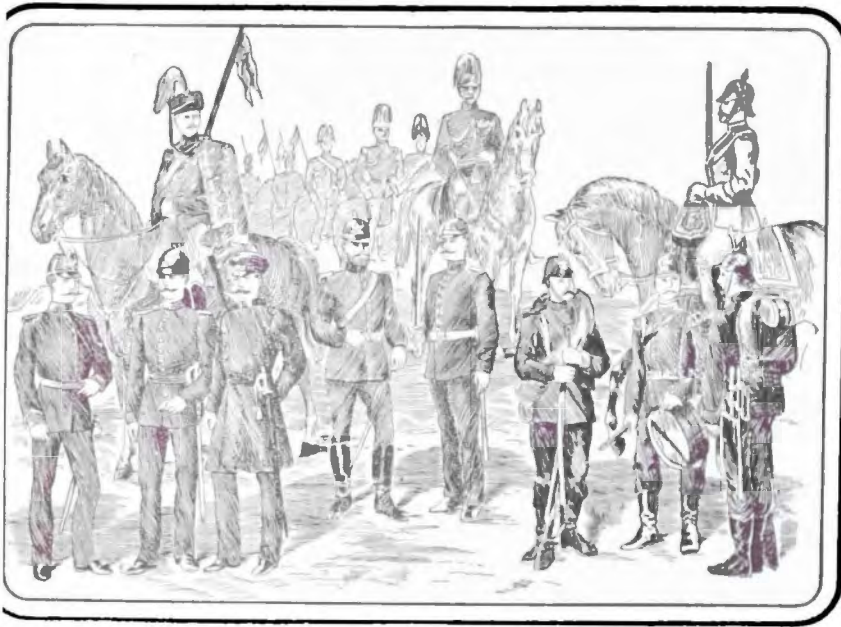


FRENCH SOLDIERS.—Possible War Footing, 3,000,000.

another may be illustrated by the words of the poet describing Fitz James and Red Murdock his guide as they went up the mountain together:—

“Jealous and sullen on they fared,
Each silent, each upon his guard.”

Such a strained condition of affairs cannot but lead to distress of nations.



GERMAN SOLDIERS.— Possible War Footing, 3,975,000

There is also another cause of distress closely connected with the preceding. It is the dissatisfaction of vast masses of the people of Europe and also to some

extent of all the world, either with their present systems of government, or the way they are administered.

Before the American revolution the idea that the common people had any rights was confined to a few advanced thinkers. To submit the body to the exactions of the king and the soul to the priest, bishop, and pope, was the supreme and only duty of the common people. In 1776 a new age, an age of the people dawned. Liberty, driven by persecution from the Old World, took refuge in the wilds of

America, and there took heart to defend the rights of the common people. She claimed the right to erect a church without a pope, and a state without a king. Europe felt it, and the French Revolution, the greatest event of modern history, was helped forward by the result. Since that time the spirit of liberty, though often crushed and cast down, has been felt in Europe. At times, as in 1848, it has swept kings from their thrones, and popes from their altars.

At the present time kings and priests are endeavoring to tighten their grip on the people, and the result is a wide-spread spirit of opposition on the part of the people to the present condition of things. The nihilists of Russia, the communists and anarchists of France, of Spain, and of Italy, are parts of a dissatisfied



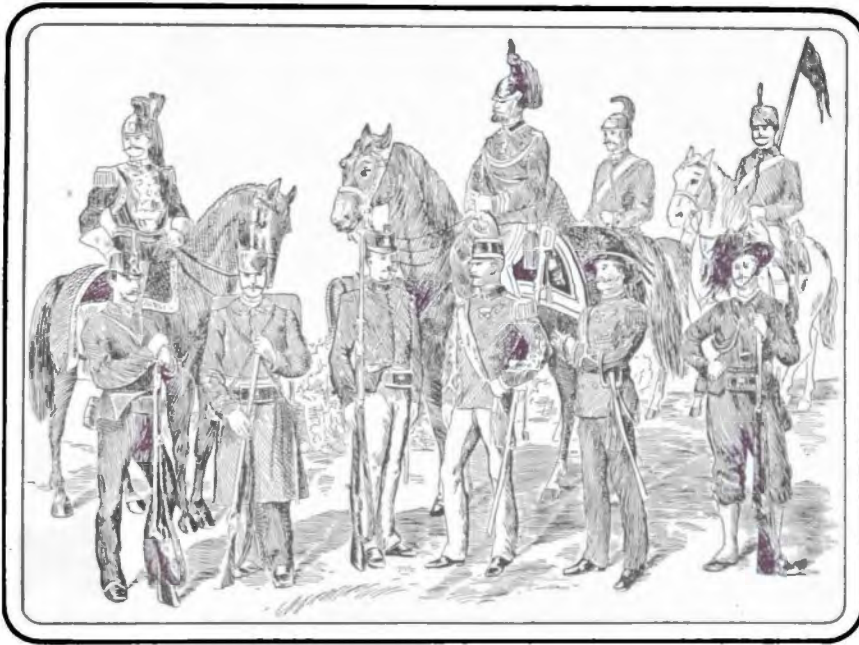
SOLDIERS OF AUSTRIA-HUNGARY.—Austrian War Footing, 1,240,000.

public, which sometimes honorably, and sometimes in the worst possible way, strive to bring about a new order of things. The better class of these agitators strive in the parliaments and in other legitimate ways for a greater liberty, the worst of them

use the dagger and the deadly dynamite to terrorize kings and gain what they desire.

This feeling of unrest has crossed the Atlantic,

and is beginning to be widely diffused throughout the people of this country. The tremendous aggregations of capital, popularly known as "trusts" by which the business



ITALIAN SOLDIERS.—Possible War Footing, 2,200,000.

and the profits of business are getting more and more into the hands of a few persons, necessarily ruin thousands of men of smaller means. The laboring people do not believe that the rewards of toil and honest endeavor are equally distributed. Thinking men who have studied history in a way to understand its philosophy, hold that the times are similar to the years im-



SPANISH SOLDIERS.—Possible War Footing, 48d

mediately preceding the French Revolution. They look for some terrible outbreak. Unrest is certainly a precursor of revolution, and unrest is everywhere.

With the nations joined in alliance, burdened with debt and still adding more debts by enormous preparations for war, with universal jealousy of nation against nation pervading all nations, with statesmen at their wits' end to know how to guide their ships of state away from the rocks that would crush them in pieces, and with a restless, dissatisfied and often rebel-

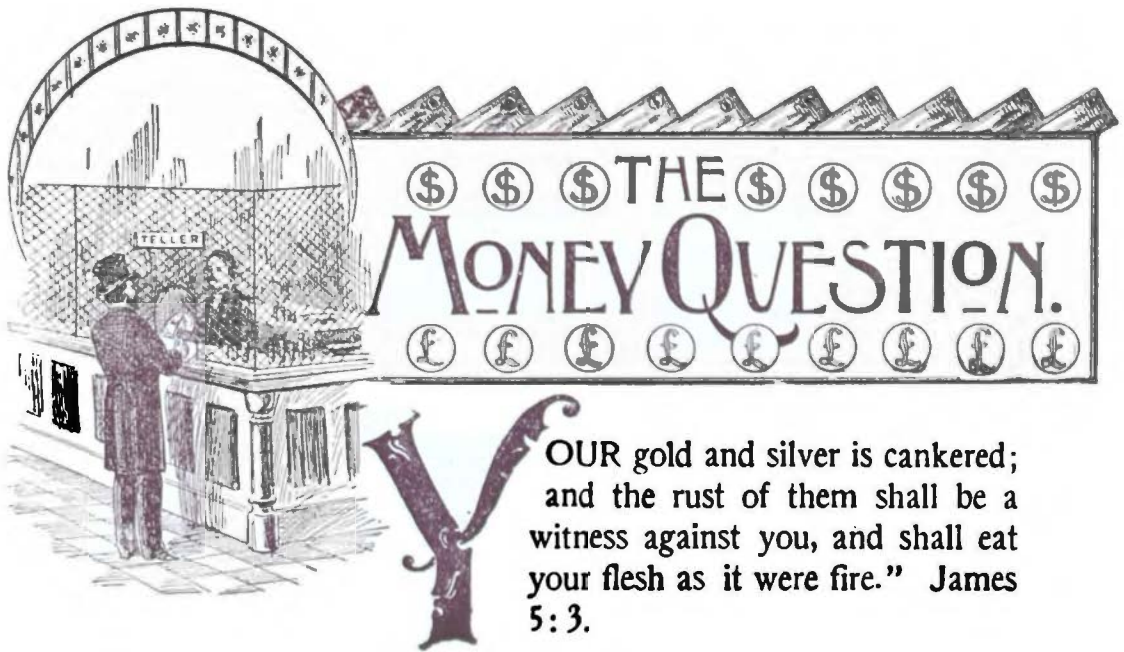


RUSSIAN SOLDIERS.—Possible War Footing, 3,400,000.

lious people, the nations of the earth at the present day are full of the "distress" which was predicted by our Lord as one of the evidences of his soon coming.

In such days as these happy is he whose hopes are withdrawn from this troubled world and are placed upon Christ and his kingdom, which is soon to take the place of all earthly kingdoms.

THE foregoing possible war footings are taken from Whittaker's Almanac (London) for 1900.



YOUR gold and silver is cankered;
and the rust of them shall be a
witness against you, and shall eat
your flesh as it were fire." James
5: 3.

In the "Ingersoll and Bland Debate on Money," Colonel Ingersoll opens with the statement that "probably no subject in the world is less generally understood than that of money." Professor Bland, in his reply, begins by saying, "Colonel Ingersoll is correct in saying that no subject is less generally understood than that of money."

In the debate each endeavors to tell the other, and incidentally the rest of the world, all about it. Both are undoubtedly sincere; but one says that "there is money enough in the country to transact the business," and advocates strict adherence to a sound money, or gold, basis. The other takes the opposite position, and advises that we remain loyal "to the true American system of currency,—silver and gold coins, and treasury certificates."

The more we study this problem, the more complex do we find it. It may be termed the difficult problem of the age. It is certain that legislators and the money councils of nations have not solved it.

One class urges that the adoption of the gold standard will restore confidence, unlock money vaults, and cause a revival of business on every hand.

Another class urges that there is insufficient money in existence to transact the world's business; hence the free coinage of silver, and the expansion of the paper currency, is a necessity.

But taking the lessons of years, and the experience of nations which have adopted one or the other standard, we find that neither brings the desired solution of the knotty problem. The adoption of a gold standard does not open safety vaults, and the free coinage of silver does not throw into general circulation the money so much needed to carry on the industries of the world.

All recognize the fact that when money circulates freely, the times are good. When it is scarce, the poor suffer, and trade languishes. There is plenty of money in the world, and any plan which will set it to circulating will bring the "good time coming," so long desired.

There is no doubting statistics which show that there is more gold and silver in the world to-day than ever before; and yet it is so scarce in the avenues of trade that business is paralyzed. So little of it reaches the pockets of the people, that they do not have enough to buy the common necessities of life, although the country is overburdened with them. The accompanying table shows the increase of gold and silver during the past nine centuries.

**GOLD AND SILVER IN
THE WORLD.**

In A. D.	1000,	\$ 160,000,000
" "	1600,	690,000,000
" "	1700,	1,485,000,000
" "	1800,	4,489,900,000
" "	1896,	8,189,800,000

The trouble of our times lies in the fact that although there is a vast sum of money in the world—more than enough to meet all the necessities of trade—only about five per cent. of it is in actual circulation.



WILLIAM MCKINLEY.

Elected President
of the United States in 1896
on Gold basis.

The apostle James says: "Ye have heaped treasure together for the last days." James 5:3. And one of the great evidences that we are in the last days lies in the fact that ninety-five per cent. of the money treasure of this world is collected—literally heaped up—in a few places, and five per cent. of it is doing the business of the world. Where is all this money?

First, In 1890, about \$2,000,000,000, or one fourth of all the money of the world, was locked up in the safes of the banks of seventeen nations, from which reports were obtained.

Secondly, An untold amount of wealth is being locked up in safety deposit vaults by those who will trust neither banks nor financial enterprises.

Thirdly, There is enormous treasure in the mints of the world.

Fourthly, A special fund has been created and set aside by many of the old-world nations, as a reserve-war fund, so that they may be prepared for any emergency. The sums mentioned below are not reckoned with the general reserve funds of nations, and can only be unlocked by grim war.

Germany has a war-reserve fund of 1,500,000,000 francs (\$375,000,000); France has 2,000,000,000 francs (\$400,000,000); Russia has 2,123,000,000 francs (\$424,600,000); Austria has 730,000,000 francs (\$182,500,000).

These vast sums, taken together with the regular reserve fund of nations (the reserve fund of the United States is about \$500,000,000), will amount to more than one third of all the money of the world.

Is it any wonder that money is scarce? The vast amount of the gold of the Klondike, the great treasures of Cripple Creek, and the other recent discoveries of gold and silver, and the free coinage of silver, will not remedy the evil. For a short time the avenues of trade may feel the impetus of this increase of treasure; but the mania for hoarding wealth is dominating individuals, syndicates, trusts, and nations. They will soon gather in the surplus, whether it be gold or silver. When the great struggle comes, both the gold and the silver will be found rusting and cankering in the treasure deposits of the rich.

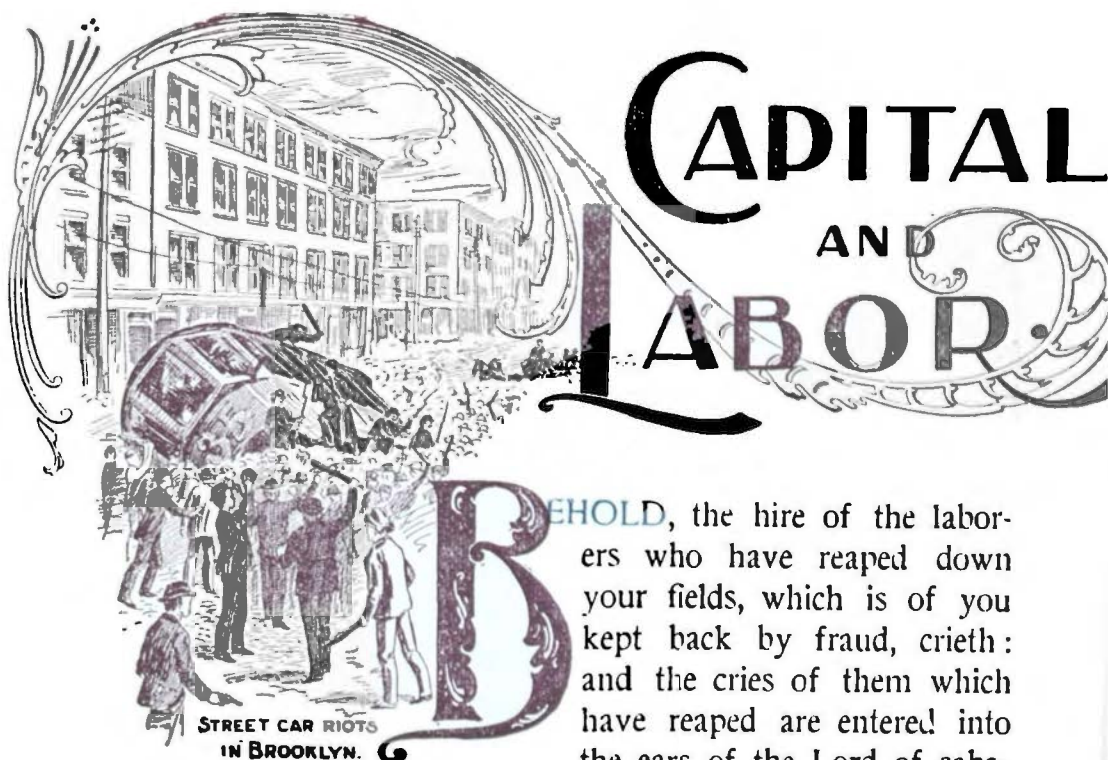
The scarcity of money first affects the laboring classes. Their restiveness and the labor troubles, accompanied by demonstrations, strikes, and mob violence, in turn cause the capitalists to distrust the times, and they lock up their millions while the poor starve.



WILLIAM J. BRYAN,

Presidential Candidate in 1896
on Free Silver ticket.

Defeated by Wm. McKinley.



ers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabbath." James 5:4.

The above denunciation refers to the last days, the times in which we are living. The preceding verse, as given in the Revised Version, says of these men, "Ye have heaped treasures together *in the last days.*" James 5:3, R. V.

Practically these texts charge that those who have "heaped treasures together"—those who have gathered to themselves such colossal fortunes as we see to-day—have done so by fraud, and oppression of the poor.

All wealth comes originally from the soil. The apostle James uses the work of the laborer who reaps the products of the soil, as a type of all laborers, who by their work add to the world's wealth.

We have only to look about us to see that these texts are to-day being accurately fulfilled on every

side. The student of prophecy needs to go no further to prove that we are living in the "last days." Never in the world's history was there such a heaping together of great fortunes by rich men, corporations, syndicates, and trusts as at the present time. And never, amid such plenty, was there such want and suffering among the poor.

Well says Rev. H. W. Bowman, in his "War between Capital and Labor:" "Such colossal fortunes, such hoarding of treasures, such combinations of wealth,—with such rapid increase of poverty,—was never witnessed before. Our age alone fits the prophetic mold."



REV. H. W. BOWMAN.

It is not a crime to accumulate property; but when this property is acquired through oppression, through grinding the face of the poor,—those who are the real producers,—then "the cries of them" are heard by the "Lord of sabaoth," and one day He will require a terrible toll from the hand of the oppressor.

We are not of those who clamor for a leveling equality. The one whose brain institutes, and whose capital carries forward, any enterprise, is entitled to his share of remuneration for the same. The workmen who furnish the bone and muscle and the skilled labor necessary to the carrying out of these plans, are also entitled to fair remuneration for what they bring into the enterprise. If this principle—the principle advocated in God's word—could be carried out, there would be fewer great for-

tunes, and the poverty, privation, and suffering among the toilers of earth would not be known.

As an example to the point may be mentioned two cotton-mills that in the year 1880 paid their stockholders a dividend of twenty-one per cent., or over one fifth of all capital invested, while their workmen were paid ninety cents a day. A prominent linen company, while paying the same wages as mentioned above, one year declared a dividend of eighty per cent., or four fifths of the entire capital invested. From Merriwether's "Tramp at Home."

It is to such operations as this that the apostle James hurls the denunciation that the wages of the laborer "is of you kept back by fraud." By no possibility can such dividends be honestly paid, while the laborers, who have been one great element in its production, are ground down to the very limit of a mere day-by-day existence.

The following statement is from the book, "War Between Capital and Labor:" "A partial report of charitable work in New York City, not embracing the operations of a number of important societies, shows thirty-six thousand families obtaining relief, while it is estimated that were the houses in New York City containing criminals and the recipients of charity set side by side, they would make a street twenty-two miles long."

Henry George, in his book, "Social Problems," quotes the following statement made to him by a New York supreme judge: "There is a large class—I was about to say a majority—of the population of New York and Brooklyn who just live, and to

whom the rearing of two or more children means inevitably a boy for the penitentiary and a girl for the brothel."

If wage-workers were paid their fair proportion of what they produce, there would be plenty in their homes. If this were done, there would be money to spend by the masses, and the cry of "hard times" in all lines of industry and trade would be no longer heard. There is no lack in our land of the good provisions of God to make all comfortable.

Overproduction of both farm and factory is the complaint, and yet processions throng the streets of our cities crying for bread. There is no real overproduction, but the means to purchase has passed from the hands of the masses to the few who have appropriated to themselves the wealth of the nation.

In answer to the cry of "hard times," the following appeared in the San Francisco *Examiner*: "How is it in this country? We have so much to eat that the farmers are complaining that they can get nothing for it. We have so much to wear that cotton and woolen mills are closing down because there is nobody to buy their products. We have so much coal that the railroads that carry it are going into the hands of receivers. We have so many houses that the builders are out of work.

"All the necessities and comforts of life are as plentiful as ever they were in the most prosperous year in our history. When the country has enough food, clothing, fuel, and shelter for everybody, why are times hard? Evidently nature is not to blame. Who is?"

Near the close of the Civil War in the United States, President Lincoln said: "A time is coming which alarms and unnerves me, when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war."



ABRAHAM LINCOLN.

And yet at the time when Abraham Lincoln spoke these words there were but few millionaires in the United States. But how have they increased during the past thirty years? The following statement from the *Boston Globe*, of December, 1890, is to the point: "Men now living can remember when there were not half a dozen millionaires

in the land. There are now four thousand six hundred millionaires, and several whose yearly income is said to be over a million."

There are several capitalists in the United States who are worth from *one hundred million* to *one hundred and fifty million dollars*. Such vast sums can hardly be understood or comprehended. One hundred men, earning one thousand dollars a year each, would all have to work *one thousand five hundred years* to earn as much as one of these richest men is worth. It would take a train of sixteen cars to carry as much gold, each car loaded with ten tons.

What has become of the wealth of our nation?—The accompanying table showing the wealth of millionaires, which went the rounds of the papers of 1894 unquestioned, will show. By it we see that

200	persons,	each	worth	\$20,000,000
400	"	"	"	10,000,000
1000	"	"	"	5,000,000
2000	"	"	"	2,500,000
6000	"	"	"	1,000,000

nine thousand six hundred persons are worth *twenty-four billion dollars*. Thus less than ten thousand persons hold wealth enough to give every family in the United States a forty-acre farm worth not less than \$1,750.

Truly did Mr. Gladstone say: "There are gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times since the days of Julius Cæsar."

But while wealth has rapidly increased, it has gone into the hands of the few; the property also has passed out of the hands of the masses. Upon this point the *Young Men's Era* has the following: "When Egypt went down, two per cent. of her population owned all her wealth. The people were starved to death.

"When Babylon went down, two per cent. of her population owned all her wealth.

"When Persia went down, one per cent. of her population owned the land.

"When Rome went down, eighteen hundred persons owned all the known world.

"For the past twenty years the United States has rapidly followed in the steps of these old nations. Here are the figures:—

"In 1850, capitalists owned thirty-seven and one-half per cent. of the nation's wealth.



WILLIAM E. GLADSTONE.

"In 1870 they owned sixty-three per cent."

In 1890 statistics show that two per cent. of our population owned seven tenths of our entire wealth.

Chauncey Depew says that "fifty men control the finances of this country and dictate its legislation."

But this situation is not peculiar to this country.

"In England, in 1887, one thirteenth of the people owned two thirds of the nation's wealth."

"Seventy persons own one half of Scotland."

"Less than eight hundred persons own one half of Ireland."

This may serve as an illustration of the condition in other nations of the world.

Truly the words of the apostle are being fulfilled in all the earth: "Ye have heaped treasures together in the last days." James 5: 3, R. V.

Professor Cairnes, in "Political Economy," says: "The rich will be growing richer, and the poor at least relatively poorer."

Says H. W. Bowman, in "War between Capital and Labor:" "Survey the whole wide world, and you find that rags and wretchedness, wealth and pleasure, mark the two classes, which are constantly growing apart."

Instead of the sturdy thrift and independence of our forefathers, expressed in the grand utterance, "All men are created equal," we behold the spectacle of a few scheming minds grasping, appropriating, and manipulating the bulk of the wealth of the nation. This can be done only by appropriating the modest patrimony of the middle classes,

and thrusting them down to a life of poverty and servitude to those who have appropriated their competence.

Let us turn for a few moments from the consideration of vast wealth to the wages of the laboring classes.

The *Boston Globe* says: "In New York the daily wages of sewing women is fifty cents for fifteen hours' work, and yet there are people who wonder at the unrest and dissatisfaction among wage-earners. There are *one hundred and fifty thousand* women and girls in New York and Brooklyn who work from twelve to fourteen hours for fifty cents."

One writer says: "When rich men and wealthy monopolies pay starvation wages, what is it but wealth feeding on poverty?"

The following is from the pen of Frances E. Willard, in *Nineteenth Century Civilization*: "The Christian cannot accuse the pagan. The *murder* of his civilization is slower; its method is finer. Its horrors are tempered to the sensitive nerves of a generation whose lips are moist with the profession of the doctrine of the lowly Nazarene: but beneath this travesty of science that names itself industrial competition, there lies a barbarism more pagan, a stupidity that is infinite.

"We read about women who make twelve shirts for seventy-five cents, and furnish their own thread—in Chicago; about women who finish off an ele-



FRANCES E. WILLARD.

gant cloak for four cents; about children that work twelve hours a day for a dollar a week; about some women who are glad to get the chance that offers *six cents* for four hours' work."

The *New Era* says: "We are assured on what seems to be good authority, that the 'sweating' system is forcing men and women to work sometimes for thirty-three and even thirty-six consecutive hours to avoid starvation.

"Alas that gold should be so dear,
And flesh and blood so cheap!"

After a tour through the slums of Boston, the editor of the *Arena* speaks of the starvation wages paid by wealthy manufacturers. Among other things he mentioned, "thirteen cents for fine custom-made pants manufactured for a wealthy firm which repeatedly asserts that its clothing is not made in tenement houses!"

Street-car companies demand long hours of service, and reduce wages to the lowest amount possible. The injustice is borne by those who must work or starve, until some new exaction passes the line of endurance, and then comes the horrors of a strike, many times accompanied by bloodshed.

This is true of the situation in other lines of business where many employees are required. Sometimes strikes are entered upon without just cause, but such cases are rare.

Of nail-makers in England, Mr. Potter says: "It is no unusual thing for a family of three or four persons, after working something like fourteen hours a day, to earn \$4.18 per week."

Says the *Pall Mall Gazette*: "Working women in London cover and embroider sunshades at three quarters of a penny apiece, and, if work can be got, skilful workers do two dozen sunshades a day. . . . In shirt making a woman who works sixteen hours a day earns from eighteen to twenty-four cents. This means, for ninety-six hours per week, a minimum compensation of \$1.08, and a maximum of \$1.44."

This paper further stated that thousands of faint and ragged wretches were ready to fight for the chance of work at the wharves, for forty cents a day.

Henry George, Jr., in the Boston *Globe* states that the usual wages of farm laborers in Wiltshire is ten shillings (\$2.50) a week. This would give eight cents a day each for a family of five.

The Irish question has been a source of trouble in English legislation for years. It has never been settled because the larger portion of this much-abused country is owned by a very few Englishmen whose only interest in the country is

THE SONG OF THE SHIRT.

WITH fingers weary and worn,
With eyelids heavy and red,
A woman sat, in unwomanly rags,
Plying her needle and thread.
Stitch — stitch — stitch,
In poverty, hunger, and dirt;
And still with a voice of dolorous pitch
She sang the "Song of the Shirt."

Work — work — work,
Till the brain begins to swim!
Work — work — work,
Till the eyes are heavy and dim!
Seam, and gusset, and band,
Band, and gusset, and seam —
Till over the buttons I fall asleep,
And sew them on in a dream.

O men, with sisters dear!
O men, with mothers and wives!
It is not linen you 're wearing out,
But human creatures' lives!
Stitch — stitch — stitch,
In poverty, hunger, and dirt —
Sewing at once, with a double thread,
A shroud as well as a shirt.

O! but for one short hour —
A respite however brief!
No blessed leisure for love or hope,
But only time for grief!
A little weeping would ease my heart;
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread!

— *Thomas Hood.*

the rental and taxes which they wring from the despairing people.

James G. Blaine, writing upon this subject, says: "They take from the tenantry that cultivate the land, \$66,000,000 rental per annum. Now mark you, I am talking of the little island, not so large as



JAMES G. BLAINE.

Maine, . . . and then they pay an imperial tax of \$35,000,000, and a local tax of \$15,000,000 more. There are \$116,000,000 to be wrought out of the bone and flesh and spirit of the Irish peasant, and no wonder he lies *crushed* and *down-trodden*."

In Frankfort women work for ten cents a day. Farm laborers get rent, fuel, twenty-five bushels of rye, three bushels of peas, one and one-half bushels of wheat, and from nineteen to twenty-five dollars in money for a year's work.

In Berlin "the incomes of 270,000 persons range from \$105 to \$165 a year; and 220,000 are not taxed because their incomes are less than \$105 a year.

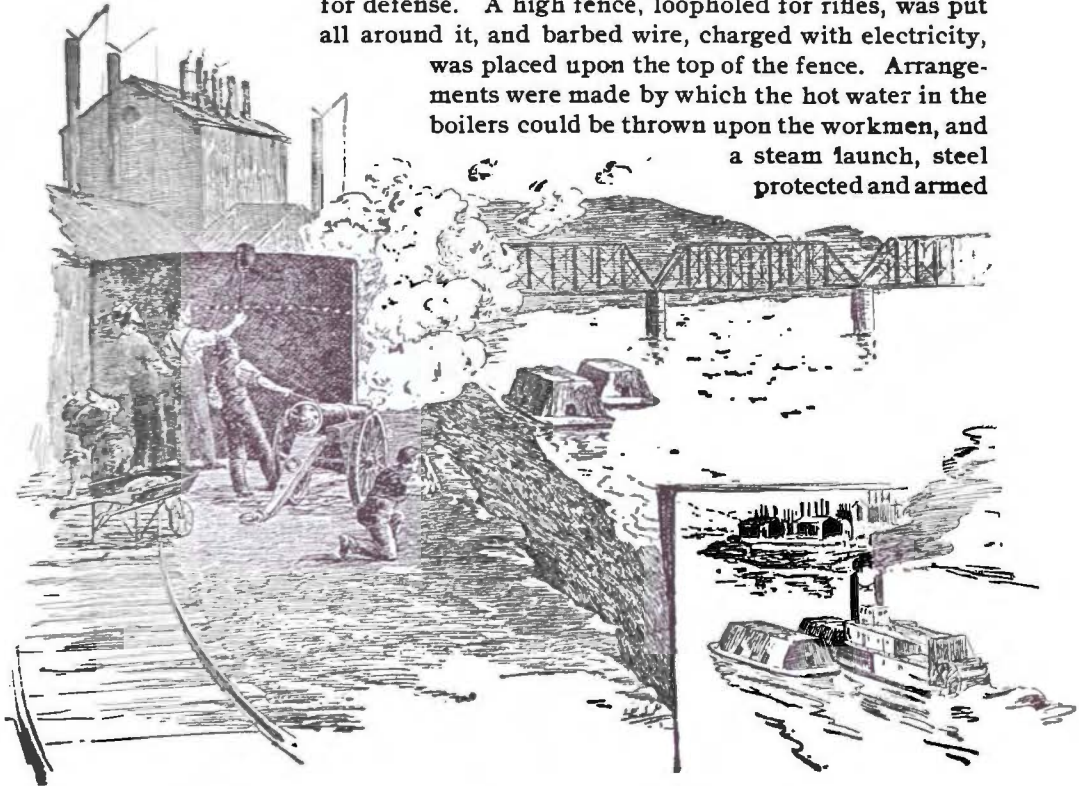
"In Austria the common laborer receives about thirty-six cents for a day's work of twelve or fourteen hours. "It is said that in Italy thousands live on wild roots, nuts, and herbs.

"In France labor riots are frequent.

"It is stated that in China and Japan wages are as low as six cents a day."

Homestead Strike, July 6, 1892.

The great struggle between organized labor and aggregated capital in the United States was opened at Homestead, Pa., July 6, 1892, between the workmen of the Amalgamated Association of Iron Workers, and Andrew Carnegie, the iron and steel king of America. A reduction of wages was the cause. Mr. Carnegie was in Europe at the time, but Mr. Frick, his manager, refused to arbitrate the differences or even to recognize the Association. The workmen hung Mr. Frick in effigy, and he at once began putting the mill in condition for defense. A high fence, loopholed for rifles, was put all around it, and barbed wire, charged with electricity, was placed upon the top of the fence. Arrangements were made by which the hot water in the boilers could be thrown upon the workmen, and a steam launch, steel protected and armed



with howitzers, was placed upon the river.

All this, when the workmen had done nothing but to try to negotiate a more favorable schedule of wages, naturally inflamed the men to violence. As though it was his intention to defy the workmen, Mr. Frick engaged over three hundred Pinkerton men to defend his works. These were gathered from several cities, and secretly collected at Youngstown, Pa., and thence in especially prepared barges were towed down the Monongahela River by a tug. His object was to get them inside the works and then defy the workmen.

But the workmen were alert. When the Pinkerton men tried to land, they were assailed and beaten back. Two small cannon were secured by the workmen, and a regular battle was begun upon the barges. Cooped up in the barges and fired upon by artillery and rifles, expecting every moment to be blown up by explosives, the condition of the Pinkertons was deplorable.

They tried to surrender, but their request was denied. Finally they were allowed to surrender with promise of fair treatment. Then began the most tragic scene. The leaders of the workmen were unable to control those who had seen their friends shot, and who regarded the Pinkerton men from distant States much as our Revolutionary fathers regarded the Hessian mercenaries of King George III. They were at once assaulted, and every kind of indignity was heaped upon them. Sand was thrown into their eyes; they were kicked, knocked down, and otherwise maltreated. When they reached the opera-house where they were sheltered from further violence, and medical attendance was secured for them, a large portion of them needed the care of a physician. Many of them complained bitterly that they did not know the true condition of affairs, but thought they were going to act as watchmen to protect the mill property. In the whole affair twenty-one were killed and sixty wounded, many fatally.

We have seen since, and shall see more in the future, of similar occurrences. The trusts and combines of these days are more powerful than were the barons of feudal times, and they are as fully unscrupulous in their methods of securing to themselves the fruits of others' industry. To the methods of business men of former times, who made their money by selling their goods at a fair advance on the original cost, the capitalists and monopolists of the present day have two other ways to make large profits. They force the price of labor down below its natural and lawful right, and put a million dollars in their own pocket by so doing, and by the purchase and control of all the goods of a certain kind, they advance the price of that commodity above its actual value, and put another million in their already plethoric purses. This money, unrighteously taken from toiling producers and consumers, is either spent in pleasure or added to the already colossal fortunes, which are of themselves a standing menace to the perpetuation of the Republic.

The Railroad Strike of 1894.

The year 1894 will long be remembered as a time of wide-spread suffering among the laboring class of people, and consequently of great discontent, and even of violence. The fall in the price of silver closed many silver mines, and thousands of miners were thrown out of employment. These were joined



GENERAL COXEY.

by other idle men, many of whom were both ignorant and vicious, and organized into large bodies known as "Industrial Armies." They began to march from different points for Washington, D. C., to seek a redress of their grievances. A large number of people sympathized with them, and they were fed by the generous as they marched from town to town. At some places they greatly annoyed the people, and the State troops were called out to hold them in check. One army, under "General Coxey," reached Washington, and, endeavoring to make a demonstration upon the steps of the capitol, they were ordered off by the police, and their leaders were arrested and fined.

The immediate cause of the great railroad strike of that year was the formation by the twenty-four railroads that center in Chicago, a combination known as the General Managers' Association. This association represented 40,933 miles of road, and a capital of over \$2,000,000,000. Employment was given by them to 221,000 men. Really this association was a railroad trust, and the attitude of each road toward its employees and the wages paid was determined by the association. It was said, with probable truth, that a man quitting one road, either voluntarily or involuntarily, could not get employment on any other road in the combination. As a



EUGENE V. DEBS.

reply to this association, and as a means of self-defense, the employees of the roads formed an association known as the American Railway Union, with a membership of 150,000. The contest between these two bodies was over the matter of wages. The Managers Association lowered the wages of the employees of all the roads, and the Railway Union resisted this cut in wages. The struggle began by a contest between the A. R. U. and the Great Northern Railway. An arbitration gave the union much which it desired. Much elated by this success, the leaders of the A. R. U., prominent among whom was its president, Eugene V. Debs, determined on aggressive work. The employees of the Pullman Car Co. were not satisfied because of the reduction of their wages in 1893, and asked that

the old schedule be restored. The Pullman Co. refused, and the members of the committee who had been the spokesmen of the employees were discharged. Meanwhile a branch of the A. R. U. was organized among the Pullman employees, and the whole Railway Union, embracing their cause, threatened to cease handling the Pullman cars on all the roads where the A. R. U. was employed. The Pullman Co. resolutely refused to arbitrate, though urged to do so by many distinguished men. June 26, a general strike began, which affected nearly all the railroads west of Ohio. The leaders of the Railway Union were unable to control the elements which gathered to their assistance. The police were unable to control the mobs of excited men who threatened to destroy railroad property in Chicago, and State and Federal troops were hastened to the scene. For a while it looked as though a civil war was imminent. In defiance of both State and Federal troops, over two thousand cars were looted and burned, and a large amount of property belonging to the roads was destroyed. The strike failed of success, the violence of the strikers and their sympathizers causing public opinion to be drawn, if not to the railroads, at least, away from the strikers. Mr. Debs was arrested for contempt of court and sentenced to six months' imprisonment. One of the great questions arising from these difficulties is the rightfulness of what is known as "government by injunction." By this means a judge, usually a Federal judge, prohibits an action, already forbidden by State law, and then if the injunction is not heeded, the violator of the injunction is brought before the same judge for punishment, and thus the judge becomes prosecutor and judge, and the right of trial by jury is denied.

This question is at present one of the burning questions before the American. One of the great political parties has embodied in its platform a plank denying its lawfulness. Even admitting that it is right and allowable under certain circumstances, there seems to be no doubt that it has been greatly abused.

There never was a time in the history of the world when the laboring class of people were so active and so determined to gain a fair share of the rewards of toil as they are now. They are also organized as they never were before. On the other hand the great corporations, the multi-millionaires of our day, in their eager craze for wealth, seem determined to secure so large a share of the profits of their business that there will be little left for their



work-
ingmen.
It is for
this pur-
pose
that they
have imported
so many ignorant

foreigners, whose condition of bondage to the corporations they serve, is little less than involuntary servitude, or actual slavery. The thinking and philanthropic people of this country are beginning to inquire in what respect these slaves of the great corporations are any better off than were the actual slaves of former days; and whether white slavery is any better than negro slavery. One thing is certain, white men will not be reduced to slavery.

Many questioned the right of the government to send federal troops to suppress this riot, foremost among whom was Governor Altgeld. President Cleveland answered: "Federal troops were sent to Chicago in strict accordance with the Constitution and laws of the United States, upon the demand of the Post-office Department that obstruction of the mails should be removed, and upon the representation of the judicial officers of the United States that processes of the Federal courts could not be executed through the ordinary means, and upon abundant proof that conspiracies existed against commerce between the States. To meet these conditions, which are clearly within the province of Federal authority, the presence of Federal troops in the city of Chicago was deemed not only proper but necessary."



capitalist: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:1-3. The very riches in which they trusted have become the source of their misery and overthrow.

As the concentration and organization of power among the rich takes the property from the middle classes, it throws into the ranks of wage-workers



T. DE WITT TALMAGE

men of intellect and ability. With such men at their head, the laboring classes have also been organizing to protect themselves. And instead of the interests of capital and labor being mutual, as they must be to be successful, they now form two antagonistic, thoroughly organized forces.

Organized labor has become a power in the land; and when its councils decide to make war upon any special line of tyranny, the effect is felt all over the broad land.

"Dr. Talmage, holding forth in one of the Washington pulpits, preached a sermon from Matthew 7:12: 'Whatsoever ye would that men should do to you, do ye even so to them.' He said:—

"'The greatest war the world has ever seen is between capital and labor. The strike is not like that which in history is called the 'Thirty Years' War; for it is a war of centuries, it is a war of the five continents, it is a war hemispheric.

“ ‘The middle classes in this country, upon whom the nation has depended for holding the balance of power, and for acting as mediators between the two extremes, are diminishing; and if things go on at the same rate as they are now going, it will not be very long before there will be no middle class in this country; but all will be very rich or very poor,—princes or paupers,—and the country will be given up to palaces and hovels.

“ ‘The antagonistic forces are closing in upon each other. The Pennsylvania miners’ strike, the telegraph operators’ strikes, the railroad employees’ strikes, the movements of the boycotters and the dynamiters, are skirmishes before a general engagement, or, if you prefer it, escapes through the safety-valve of an imprisoned force which promises the explosion of society.

“ ‘You may pooh-pooh it; you may say that this trouble, like an angry child, will cry itself to sleep; you may belittle it by calling it Fourierism, or socialism, or Saint-Simonism, or nihilism, or communism; but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of the century.

“ ‘All attempts at pacification have been dire failures, and monopoly is more arrogant and the trades unions are more bitter. “Give us more wages,” cry the employees. “You shall have less,” say the capitalists. “Compel us to do fewer hours of toil in a day.” “You can toil more hours,” say the others. “Then under certain conditions we will not work at all,” say these. “Then you shall starve,” say those; and as the workmen gradually use up that which they accumu-

lated in better times, unless there be some radical change, we shall soon have in this country four million hungry men and women. Now four million hungry people cannot be kept quiet. All the enactments of legislatures, and all the constabularies of the cities, and all the army and navy of the United States cannot keep four million hungry people quiet.' ”

Some of the best thinkers of the world are awake to the coming conflict between capital and labor.

“ Ruskin, Carlyle, and Disraeli, the great English statesmen, prophesied the coming increase of poverty.”

“ Mr. Bellamy, the editor of the *New Nation* at Boston, speaks thus: ‘ These are times of storms and stress, when men’s hearts fail them for fear.’ ”

“ Mayor Harrison (of Chicago), before he was assassinated, predicted riots all over the country.”

“ Judge Brewer of the Supreme Court predicts a coming struggle against capital as bloody as the war against slavery.”



CARDINAL MANNING.

Says Rev. Hugh Price, “ The terrible struggles between capital and labor, with the appalling prospects of world-embracing organizations on both sides, are the darkest aspects of an irresistible tendency.”

Rabbi Adler says: “ Never in the world’s history has there been greater need to preach the duties of wealth and the rights of poverty. *In no previous age has the chasm been so deep which divides the rich and poor.* ”

Said Cardinal Manning: "The condition of the wage-earning people of every European country is a grave danger to every European state. The hours of labor, the employment of women and children, and the scantiness of wages, the uncertainty of employment, the fierce competition fostered by modern political economy, and the destruction of domestic life resulting from all these and other kindred causes, have rendered it impossible for men to live a human life."

T. V. Powderly said, referring to the Homestead riots: "This fight is *but the rumbling of the coming revolution.*"

Says George E. McNeill, editor of the *Labor Movement*: "The laborer and the capitalist are living in war relations; and the sooner this fact is acknowledged the better for the adjustment of differences. The mob can be put down for awhile; but the spirit of hate that now centers upon the great monopolies will soon extend to the government that acts as their protector. The existence of a million tramps is a standing threat against the stability of our institutions. They are the unorganized militia of incipient rebellion; and the attempt to suppress them by violent measures will fail in the nineteenth century as it did in the eighteenth."

The situation is epitomized by the *Chicago Sentinel* as follows:—

"Money in the banks accumulating.

"Money in the channels of trade diminishing.

"Business failures increasing.

"The value of money and securities rising.

"The value of property and labor falling.

"Tramps multiplying.

"Pauper accounts piling up.

"The wolf prowling around the hovel of the poor.

"Enterprise paralyzed.

"Business struggling for life.

"Labor forced to idleness.

"Crime on the increase.

"Want and misery stalking abroad at noonday.

"Shylock's millions piling up.

"The widow's mite melting away.

"Mutterings of discontent among the people.

"The sounds of revelry in the halls of Babylon.

"Justice whetting its sword.

"Vengeance in the air.

"Revolution in the land.

"Hark!"

The rich are beginning to realize the dangers that threaten them. The following is from a New York daily of 1892: "Since the outbreak of cranks in New York, the rich men of that city have had their houses guarded by from one to three private watchmen. Jay Gould has three. The late Colonel Elliot F. Shepard had a six-foot Irishman to watch his house. But the colonel should have remembered 'Except the Lord keep the city, the watchman waketh but in vain.' But so it is down the long list of New York's millionaires, each has one watchman or more to keep away cranks and other dangers. The private detective business has been very good this winter since Russell Sage was blown up."

.) It is said that a notorious millionaire, when asked

why he did not build a palatial mansion, such as Vanderbilt's, replied, "*I don't want a house that will be so easily found when the hungry fellows break loose.*"

Hugh O. Prescott, in 1892, reasoning from the history of the past, said as follows: "We are on the brink of a financial panic. It may break upon us at any day. Only a few days ago money was loaned on Wall street at the rate of nearly two hundred per cent. a year. Soon after the panic comes, laborers will begin to feel the pangs of hunger and the bite of cold. A hungry stomach and shivering limbs know no respect for property, no reverence for law. And when hungry men begin to seize food and clothing wherever they can find them, the monopolists will have them shot, and . . . a horrible dance of death will ensue, by the light of burning houses and the discordant music of cries, and groans, and musketry, and dynamite bombs."

It is useless for us to close our eyes to the fact that red-handed anarchy is abroad in the earth. Unscrupulous men, and women too, are only too glad to take advantage of the spirit of discontent among the working classes. They make it their business to foment strife between capital and honest labor.

On the subject of anarchy, T. De Witt Talmage, in "A Battle for Bread," says: "Great throngs gather at some points of disturbance in almost all our cities. Railroad trains hurled over the rocks! Workmen beaten to death in sight of their wives and children! Factories assailed by mobs! . . . The whole country asking the question, 'What next?'"

“Anarchy is abolition of the rights of property. It makes your store, and your house, and your family mine, and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson and murder, and rapine, and lust, and death triumphant. It means no law, no church, no defense, no right, no happiness, no God. It means hell let loose on earth, and society a combination of devils incarnate.”

Of the anarchist the same writer says: “He owns nothing but a knife for universal blood-letting and a nitro-glycerine bomb for universal explosion. He believes in no God, in no government, no heaven, and no hell, except what he can make on earth.”

An article in the *Social Economist*, 1892, has the following: “Law and anarchy. These are the two opposing principles whose conflict society is watching with intense interest at the present time, and especially in our own republic.”

Rev. H. W. Bowman, in “War Between Capital and Labor,” says: “What do these immense hordes of anarchists and nihilists propose to do? They propose to right the wrongs of this world by a greater wrong—by dynamite, sword, and torch, to crush out the last vestige of government, and bring about a social chaos. Their numbers are constantly increasing.”

The *Christian Union* lately said that the Russian nihilists “avow that their aim is to overturn civilized society. They declare that society as constituted is so corrupt and so essentially oppressive of the poor that there is no way of reforming it, and the only

remedy is destruction. Their correspondence with the revolutionary societies of London and Paris shows that the conspiracy is world-wide."

The following is from the New York *Times* of 1893: "Beneath the surface of society, wherever the pressure becomes so great as to open an occasional rift, you will catch ominous glimpses of toiling and groaning thousands, seething in sullen discontent, and yearning after a new heaven and a new earth, to be realized in the wild frenzy of anarchy by the overthrow of all existing institutions, and the letting loose of all the fiercest passions of the human animal."

To the laboring man and woman we would say, Shun anarchy and anarchists' as you would a breeding pestilence. The worst evil that could befall you and humanity would be the success and reign of anarchy. When such elements gain control, their bloodthirsty instincts are not appeased by the overthrow of their natural enemies. They must then turn and fight among themselves. It always has been so, it cannot be otherwise. Their success will inaugurate a reign of terror for the very laboring classes far worse than the present evils, and only approached by the horrors of the French Revolution.

And yet these very forces are marshaling. Their strength is being augmented by the oppression of the wealthy classes. The struggle is imminent, and one author claims "that before five years have passed, the streets of our great cities will be slippery with blood."



WHAT SHALL WE DO

BE patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth near." James 5: 7, 8.

In consideration of the evils to come upon the earth, as brought out in the three preceding chapters, how shall we, as followers of Christ, relate ourselves to these things?

As students of prophecy we can see that the finger of God has clearly pointed out the very situation as it is to-day, and also marks out the future of the coming struggle between capital and labor.

By a careful study of this information so graciously given us, we can see the end of the struggle as clearly as if it had already come upon us. We see before us a struggle to the death. The organized forces of capital and labor will never be reconciled. The oppression of the rich will increase, and the resistance of the laboring classes will be more determined and violent, until finally summoned to "the battle of that great day of God Almighty." Revelation 16: 14.

The prophet Daniel was instructed as to the situation at the present stage of the world's history: "But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10.

Those who are living as in the days of Noah, buried up in their own personal affairs, without knowledge of God or his word cannot understand the trend of these events. They cannot see the abyss of ruin that is before them as surely as God's word is true. They can see trouble coming, but out of it they who are on the side of the oppressed hope to bring an age of tranquillity, in which wrongs shall be righted, and the bounties of God in the earth receive an even distribution among all classes.

But God's word says this is not to be. The wicked will continue to "do wickedly." The cry of the oppressed will come up before God as a memorial, until the affairs of this world are cut short in righteousness, and the coming King brings in his glorious reign in its justice and mercy and love, as proclaimed by the angels to the shepherds of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

Upon this point Rev. H. W. Bowman, in "War Between Capital and Labor," says: "Judged from a human standpoint, the prospect is dark; it looks like war, universal war. But the prophetic student climbs up the steps of Revelation, up above the dark war-clouds, and sees beyond earth's scenes of strife and blood the restitution of all things which were foretold by God's ancient prophets,—the advent

of Christ in glory, the overthrow of wickedness, the earth made new, the kingdom of God established, and righteousness, justice, equity, truth, and peace as eternal inhabitants of that bright realm. And with exultant heart he cries out, 'Come, Lord Jesus! and come quickly.'"

Again we quote from the same author: "The education of the masses and the cultivation of the fine arts will not redeem humanity, nor secure justice in the government. Egypt, Babylon, and Greece all were highly cultured, but the same inequalities existed there." They all "went down because of" their "lavish luxury and social inequality."

"Political law cannot cement men in ties of brotherhood, nor inspire benevolence in human hearts. Man's rule has been an era of misrule from the first. Law never begets love. Compulsory obedience creates hatred. The man who is conquered by force will remain an enemy; the man who is conquered by love will be a friend. Politicians admit that a change of systems does not remove the evil."

"Brute force cannot reform men. One outrage cannot reform another outrage. Physical force can never give a man real power over his fellows. No method of reform that depends upon the superior strength of one class over another, and does not change the heart of men, has any element of durability in it."

The strife between capital and labor is but one feature of the great controversy between truth and

error, between good and evil, that has been in progress for six thousand years. At the present time the struggle constitutes one of the most striking signs of our times. Year by year the conflict deepens; the strife becomes more bitter; class prejudices and animosities become more deep seated.

Though great moral principles are involved in the strife that is being carried on, tactics are employed on both sides that are not good. The spirit of cruel vindictiveness, leading on one side to oppression, and to violence on the other, is entering into the conflict, taking it out of the character of a struggle for righteous principles, and constituting it a sanguinary battle for supremacy.

He who holds in his hands the destinies of all men, who from the beginning sees clearly the end, has pointed out in his infallible word the present state of affairs. Not in one place alone does the Bible speak on the great question now before us.

God is the Father of the poor, the helper of the suffering. The cries of the oppressed laborer enter into the ears of Him with whom we have to do. Wherever the cry of the oppressed is raised, there is One who listens, in whose book of remembrance every sigh and tear is faithfully recorded. But the God of pity does not authorize men to take upon themselves to requite the injuries they receive. "Vengeance is mine; I will repay." This is the word He speaks, and we can afford to commit our cause to Him who judges righteously.

We sometimes get the idea that God forgets to be just, that judgment is a long time coming. It is

true that God delights in mercy; He desires the death of none; He wills that all shall be saved. But at the same time He says, "I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and that fear not Me, saith the Lord of Hosts." Malachi 3:5.

In the law laid down for his people anciently, the Lord said, "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning." Leviticus 19:13. Many other citations that might be given show clearly that the Lord looks upon fraud and oppression as a grievous sin, one which He will surely requite in the judgment.

But it was clear in the mind of the omniscient Lord who inspired the Bible that in the last days there would be a clashing in society. The Scriptures foretell the very crisis upon which we have entered; and they clearly reveal the true situation, and the conclusion toward which this condition is inevitably tending.

The coming of Jesus the King is near. The long course of sin and oppression is nearly run; but it is not to close without an unusual demonstration of its cruel power. A fearful measure of punishment is threatened against the self-indulgent hoarders of wealth, who have heaped together treasure for the last days.

The hire of the laborers who have reaped their rich harvests of gold, which is by fraud kept back, cries to God. The sufferings of the poor appeal to

Heaven. And while thousands are perishing for the necessities of life because they are deprived of the just fruits of their toil, the rich are living in wanton luxury.

The rich have become exceedingly rich. Fortunes are speedily amassed of such gigantic proportions that the famed Croesus becomes an ordinary capitalist, no longer thought of as rich. The incomes of these modern princes of mammon surpass their power of computation. The word "millionaire" has given place to "multi-millionaire."

While this is going on, the poor are becoming poorer in the same proportion. Want, squalor, and starvation are prominent in the prospects of the poor. The gulf that separates between wealth and poverty is daily becoming broader and deeper. We read of blood relatives of the broker who owns countless thousands of gold, starving in penury and dying as paupers.

We used to read with incredulity of wanton princes, and their notorious consorts mingling precious gems with their wine, and drinking them at a draught. Now we read of the son of a money king giving a supper to his friends, each course of which cost a sum sufficient to keep four families in comfortable food for a year.

Similar exhibitions of wantonness are multiplying all around us; and as the poor laborer looks upon them, and then thinks of his suffering wife and children, he becomes exasperated beyond measure, and desperate in his determination to place these things on a more just and equitable basis.

But to rebel against the power of capital is to fly into the face of fate; and the worker finds that he holds a two-edged sword that cuts both ways. It often slays only the man who wields it.

To illustrate this we have only to refer to the stories of recent strikes. In a race with starvation, the advantage is altogether on the side of wealth. A resort to violence will not correct the evils that exist. Two wrongs do not make one right. It is vain to oppose evil with evil with the hope of remedying either.

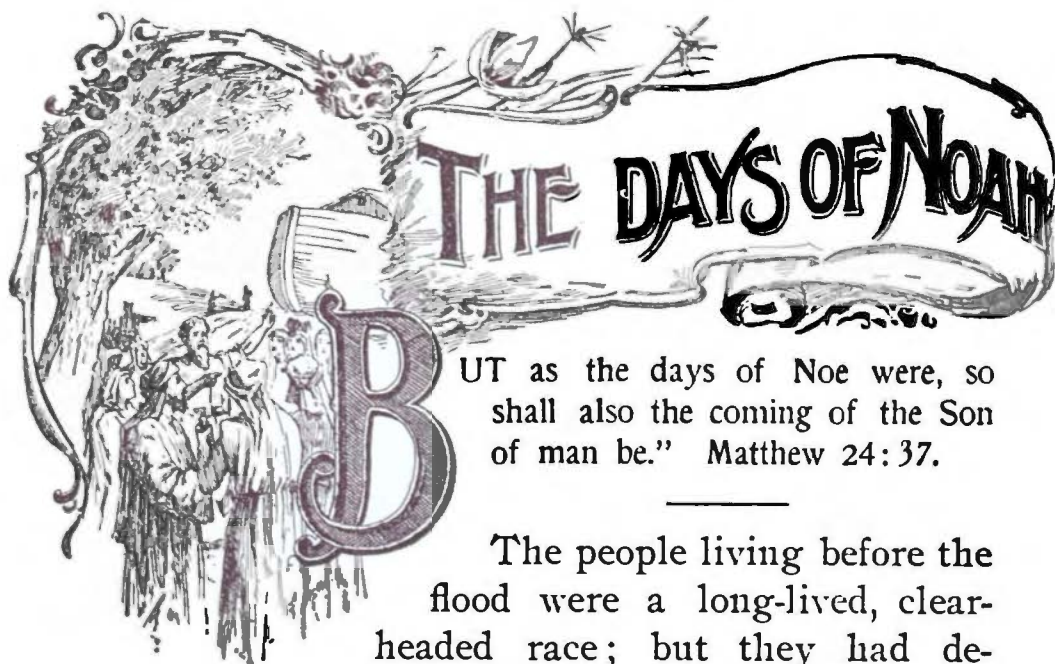
The gospel of Jesus Christ presents the only remedy for evil. Jesus says, "I say unto you, That ye resist not evil." Matthew 5:39. And so in the chapter referred to we have this injunction: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

The apostle carries the matter even further than this, saying, "Grudge not one against another, brethren: . . . behold, the Judge standeth before the door." James 5:9. A cry for retribution will soon be heard. A more even distribution of the results of labor will be demanded. The hungry millions will raise the hand to strike. But when the cry is raised, "Let us attack our oppressors, and take by force what we need in our distress," the warning comes to the followers of Christ, "Grudge not." This is followed by the blessed assurance,

"The Judge standeth before the door." He himself is about to step across the threshold, and right all these wrongs.

Now, in this fifth chapter of James we have a correct view of the labor question as it exists to-day, pointed out nearly two thousand years ago. This word tells us that these are the last days; that the Lord is soon coming: "The coming of the Lord draweth nigh." And this fact is the great and only antidote for existing evils. Wrongs will be made right when Jesus comes. The poor will have their rights.

But in the meantime God would have every man lay aside all malicious feeling and unite in a grand effort to prepare for the judgment that is soon coming upon the earth. It is not a time to be grudging one against another. It is vain to strive to obtain our rights by trampling on the rights of others or by taking judgment into our own hands. Jesus is soon coming. The King, the righteous Judge is at the door; and he will make the crooked straight. At the bar of Infinite Justice, labor and capital will at last confront each other; and we can well afford to wait, committing our cause unto Him who judgeth righteously.



UT as the days of Noe were, so shall also the coming of the Son of man be." Matthew 24:37.

The people living before the flood were a long-lived, clear-headed race; but they had departed from God, and their ability to work iniquity was very great. They had refused to obey God's law, and turned from the true God to the worship of idols.

So far did they go in iniquity that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11, 7.

The world was yet young, but man had so departed from God that iniquity and violence prevailed on every side. Finally the Lord declared, "My Spirit shall not always strive with man," and the fiat went forth, "I will destroy man whom I have created from the face of the earth." Genesis 6:3, 7.

But yet He gave them the opportunity to repent. God sent a message for the people by faithful Noah. For one hundred and twenty years Noah gave the warning to the world. Not only did he preach, but

he showed his faith by building the ark. All that Noah possessed he willingly used in its construction. Every blow struck was a sermon to the people, a witness to the importance of his message.

Without doubt many at first believed the teachings of Noah; but as the years rolled on, and no change came, they joined those who were scoffing at his big boat on dry land. They could see no change in the earth to indicate that its destruction was impending, and so put the matter out of their minds entirely.

But when the world had been fully warned, and the ark was finished,—when the great procession of beasts and birds, led by the angels of God, had taken their proper places in the ark,—the angel shut the door, and mercy departed from the wicked of earth.

Noah and his family were all that were safe, because shut into the ark of mercy by the power of God. The rain fell, something which had never occurred on the earth before. The lightnings flashed, and the thunders rolled. The fountains of the great deep were broken up. All outside perished; but the ark rode the stormy billows in safety, because protected by powerful angels of God.

In our text the Saviour declares that the scenes of wickedness and the condition of the earth will be the same just prior to the second coming of Christ as they were before the flood.

“For as in the days that were before the flood they were eating and drinking, marrying and giv-

ing in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matthew 24:38, 39.

As the hopes, cares, and busy activities of life filled all the heart and claimed all the attention of the world before the flood, so will it be when the end is near. As wickedness, strife, and violence filled the earth then, so will they increase as we near the coming of the Lord.

We have only to look abroad in the land to see these specifications fulfilling everywhere. The eager chase for wealth, and the mad hurry and rush of worldly and business enterprises, were never before seen as now. The increase of wickedness and crime on all hands is appalling.

God sent Noah to warn the world of its impending doom. He is now sending his servants throughout all the world with warnings of the last great calamity in store for it.

But as in the days of Noah they "knew not" that the flood was coming, so those who refuse the light at the present time will "know not" of the great destruction by fire which is near. The message is heard and rejected; it passes from the mind; error takes the place of truth, until the whole matter is forgotten, and all knowledge of it passes away.

Speaking of this time, the apostle Peter says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue

as they were from the beginning of the creation."

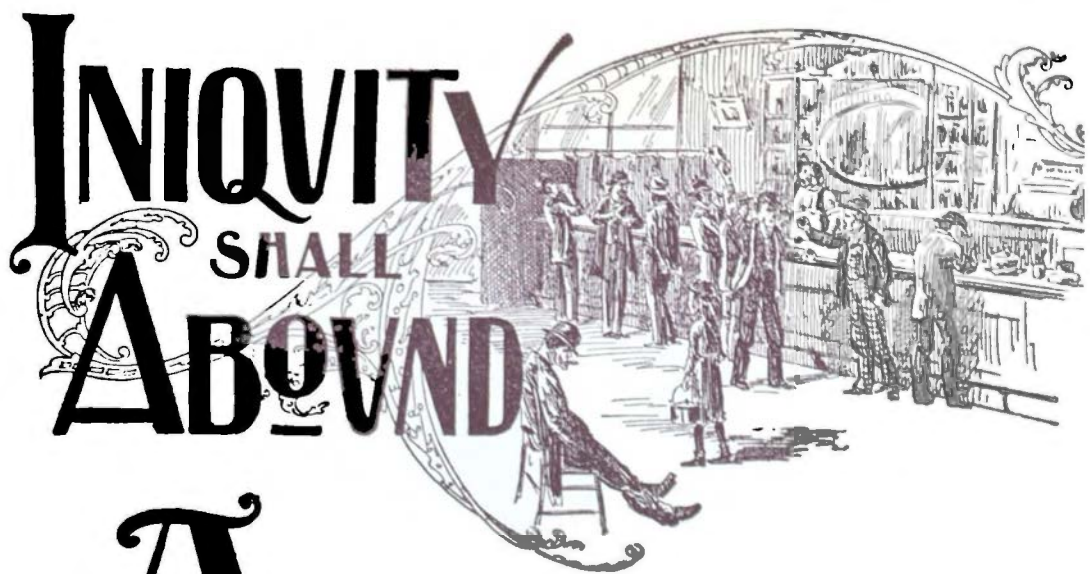
2 Peter 3:3, 4.

The people before the flood walked in their own way and scoffed at Noah. In the last days they will be pursuing the same course, and scoffing at the message of the final overthrow. "Where is there anything in nature to show that these terrible things are coming?" "Day and night, summer and winter, seed-time and harvest, come and go just as they always have since creation."

No; they have not. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7.

We have an awful example of how God broke up the order of nature when wickedness became too great in the earth. A few more days, and the final iniquity of the world will be filled to the brim, and the angel of mercy will again leave the earth. Then the fires of the great day of God will break forth, and destroy the earth by fire, as it was destroyed by water nearly four thousand years ago.

History repeats itself; and the condition of the earth to-day shows a rapid and exact fulfilment of the statements of Christ and Peter which foretell the return of the days of Noah before the coming of our Lord. And they are here to-day.



AND because iniquity shall abound, the love of many shall wax cold." Matthew 24:12.

The Saviour says that as the end approaches, "iniquity" shall "abound." Paul says: "But evil men and seducers shall wax worse and worse." 2 Timothy 3:13.

It requires only a glance at passing events to convince one that these scriptures are literally fulfilling all around us. The increase of drunkenness, pauperism, and crime is startling.

In a sermon by Henry Ward Beecher, preached November 15, 1868, he said: "The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah."

Rev. Mr. McAllister said, in a sermon delivered at Philadelphia in 1871: "The dishonesty, the profanity, the drunkenness, the licentiousness, of a large proportion of our public men are simply notorious."

In March, 1872, the *Watchman and Reflector* said: "Bank robberies, ring despotisms, official corruptions, domestic tragedies, garrotings, burglaries, suicides, — these come in upon us like tidal waves, so constant and regular in their visitation that we are no longer startled by them."

The following is from the *Christian Union* of November 4, 1874: "It is not to be denied that corruption, both in private and public life, is lamentably frequent;

that crime of every grade abounds; and that men in all the relations of life exhibit a degree of selfishness which shows that the millennium is yet afar off."

**COMPARATIVE COST OF LIQUOR AND TOBACCO IN
THE UNITED STATES.**

Christian Missions,	\$ 5,500,000 or £	1,136,570
Clergymen's Salaries,	12,000,000 "	2,479,383
Public Education,	96,000,000 "	19,834,704
Boots and Shoes,	197,000,000 "	40,702,479
Cotton Goods,	210,000,000 "	43,388,429
Woolen Goods,	237,000,000 "	48,966,942
Meat,	303,000,000 "	62,603,305
Bread,	505,000,000 "	104,338,843
Tobacco,	600,000,000 "	123,966,942
Liquor,	900,000,000 "	185,950,413

It cannot be denied that intemperance is the great, the crying evil of our time. Yet its enormity, as it really exists, is seldom appreciated.

There is a cry in the land against the oppression of the rich. There is a demand for bread for the poor. There is reason enough for all this; but there is a terrible slavery worse than that which is caused by the oppression of the monopolists and money kings.

The statistics taken from the reports of the Commissioner of Internal Revenue for 1887 show that each year there is expended in the United

States \$600,000,000 for tobacco, and \$900,000,000 for liquor. By an examination of the accompanying table, it will be seen that much more is expended each year for these two poisonous, degrading articles than is paid out during the same time for bread, meat, clothing, education, and Christian missions. If these habits were wiped out of our land, it would result in a saving sufficient to feed, clothe, educate, and evangelize the whole country.

The influence of these debasing habits on the young is truly awful, and what may we expect from the rising generation, brought up under such conditions? The liquor dealers are alive to the situation, and are looking to these youth as their patrons for the future.

In one of the Central States the Liquor Dealers' Association is reported as advocating a line of missionary work among the young, to create in them a love for liquor. This was to offset the various temperance movements, which are cutting into their business.

In countries outside the United States, we find that the same evils prevail.

In England there is consumed annually *thirty-five gallons* of malt liquor per capita, as compared with *eleven gallons* in the United States.

Ireland, the poorest country in the world, spends annually about £11,000,000, or \$55,000,000, in drink.

For every missionary who goes to Africa, 75,000 gallons of liquor are sent by *Christian (?)* nations.

In Russia the greatest item of revenue is that derived from brandy. It is more than 50,000,000 rubles.

In Belgium there is a dram-shop for every six or seven persons, and the working classes spend annually about 55,000,000 francs, or \$11,000,000, for alcoholic drinks.

In France it is stated that "drunkenness is the beginning and ending of life in the great French industrial centers." It is estimated that at Lille, one fourth of the men and one eighth of the women are confirmed drunkards.

In Switzerland drunkenness is increasing very rapidly.

Mr. Labaree, a missionary to Persia, writes: "There is scarcely a community to be found where the blighting influences of intemperance are not to be seen in families distressed and ruined, property squandered, character destroyed, and lives lost.

The Encyclopedia Britannica informs us that annually Germany and Prussia use about twenty gallons of beer and two and one-third gallons of spirits per capita.

But turning from the terrible records of intemperance and crime which are flooding the earth, all naturally expect to find in the professed followers of Christ an element free from these taints of sin and folly, waging an unceasing warfare against evil and iniquity of all and every kind.

But on this point we find the word of God speaking plainly. The apostle Paul says: "This know also, that in the last days perilous times shall

come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

This is an awful list of sins, and one is apt to apply it to the wicked, the ungodly, those who have no respect for religion. But the apostle does not so apply it. These denunciations are made against those who have a form of godliness,—those who have adopted the forms of some church professing Jesus Christ. They are church Christians, but have never tasted the power of true godliness.

It is a reasonable proposition that a church which allows among its members such a catalogue of sins as those mentioned by Paul, cannot be standing in the light which will surround God's true church on earth. The inevitable conclusion is that such churches have fallen, that they occupy the position of Babylon, as described in so many places in the Revelation.

Babylon means confusion. The refusal to follow the precious light of God's word has brought confusion and iniquity into many of the churches of the day. Yet there are honest souls in these churches, who deplore the evil and are "sighing and crying for the abominations done in the land"—yes, done within the pale of the very churches to which they belong. To such the message comes

with the sound of a bugle call: "Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

What is the condition of the popular churches of to-day? Let their own leaders tell.

Rev. Geo. F. Pentecost, in *Christian Statesman* of January 8, 1876, says: "A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, unholy, corrupt men who maintain their position, and are saved from a righteous discipline either by their wealth or social position. . . . One thoughtful, intelligent layman, a member of a church which is a leader in its denomination, said the other day: 'Our church has degenerated into a great, strong, social, fashionable organization.'"

Says Robert Atkins, in a sermon preached in London: "The truly righteous are diminished from earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability."

H. Mattison, D. D., in *Popular Amusement*, says: "You Methodists, who were once poor and unknown, but have grown rich and prominent in the world, have left the narrow way in which you walked twenty or thirty years ago, have ceased to attend class-meetings, seldom pray in your families or in prayer-meetings, as you once did; and you are now indulging in many of the fashionable amusements

of the day, such as playing chess, dominoes, billiards, and cards, dancing, and attending theaters, or are allowing your children to indulge in them."

Says Professor S. C. Bartlett of Chicago, in New York *Independent*: "Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of it.' Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims, and the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

Mr. Moody uttered the following scathing words in a sermon delivered at Baltimore: "Your fairs and your bazaars won't do, and your voting, your casting of ballots for the most popular man or the most popular woman, just helps along their vanity. It grieves the Spirit; it offends God. They have got so far now that for twenty-five cents young men can come in and kiss the handsomest woman in the room. Think of this! Look at the church lotteries going on in New York. Before God, I would rather preach in any barn, or in the most miserable hovel on earth, than within the walls of a church paid for in such a way."

FALSE CHRISTS And FALSE PROPHETS



FOR there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24.

Christ not only foretold what He would do in the future, but He also forewarned his disciples of what the enemy would do to deceive them and cause their destruction. False christs and false prophets were to arise, and by the use of marvelous powers, which they possessed, and which were of satanic origin, would deceive the people.

Satan has always, so far as he has had the power, counterfeited the work of God. When through Moses and Aaron, God was manifesting his power to the Egyptians by signs and wonders, Satan, through the Egyptians, resisted the work of God and wrought miracles similar to those done by Moses. Exodus 7:9-11; 8:7.

There were false christs before the true Messiah was manifested in the flesh. The wise Gamaliel referred to some of these men while defending the apostles before the Jewish council. Acts 5:34-37.

In every age since Christ ascended to heaven

until now, there have arisen men, who, either as false christs or as false prophets, have deceived many people. Said Christ, "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." Luke 21:8.

In the beginning of the second century after Christ, a false prophet, claiming to be the star foretold by Balaam, deceived many of the Jews, raised an insurrection, and having involved them in a war with the Romans by which many thousands were slain, perished with them in battle.

At different times, during many centuries, the Jews have been stirred by some impostor who, by proclaiming himself to be the Messiah, has revived their hopes of a restoration of Israel. But they all perished without fulfilling any of the great expectations that were based upon them.

Mohammed, though not pretending to be Christ, was nevertheless a "false prophet." Born at Mecca, Arabia, he was the originator of the religion that bears his name. This religion has been established both by persuasion and by the sword, and twice have the followers of Mohammed appeared likely to sweep Christianity from the earth. They now number about two hundred million, and a high authority declares that "no other faith offers so stubborn a resistance to the spread of Christianity."

But it would seem from the prophecy of Christ that these words of warning in regard to false christs and false prophets, apply with peculiar force at the time when his second coming is near. As

the attention of the world has been called to the nearness of the Lord's coming, and the expectation of that event is aroused in the minds of the people, Satan has bestirred himself to furnish false teachers who claim that their work is the coming of Christ. Hence the doctrine taught by many ministers of the gospel that Christ will never literally come again, that his coming is only a spiritual coming in increased knowledge and worldly prosperity. Others teach that the world is to be converted before the coming of the Lord.

The Mormons, who established themselves in the wild wilderness of Utah, come within the compass of Christ's warning words: "Wherefore if they shall say unto you, Behold, He is in the desert, go not forth." Matthew 24:26.

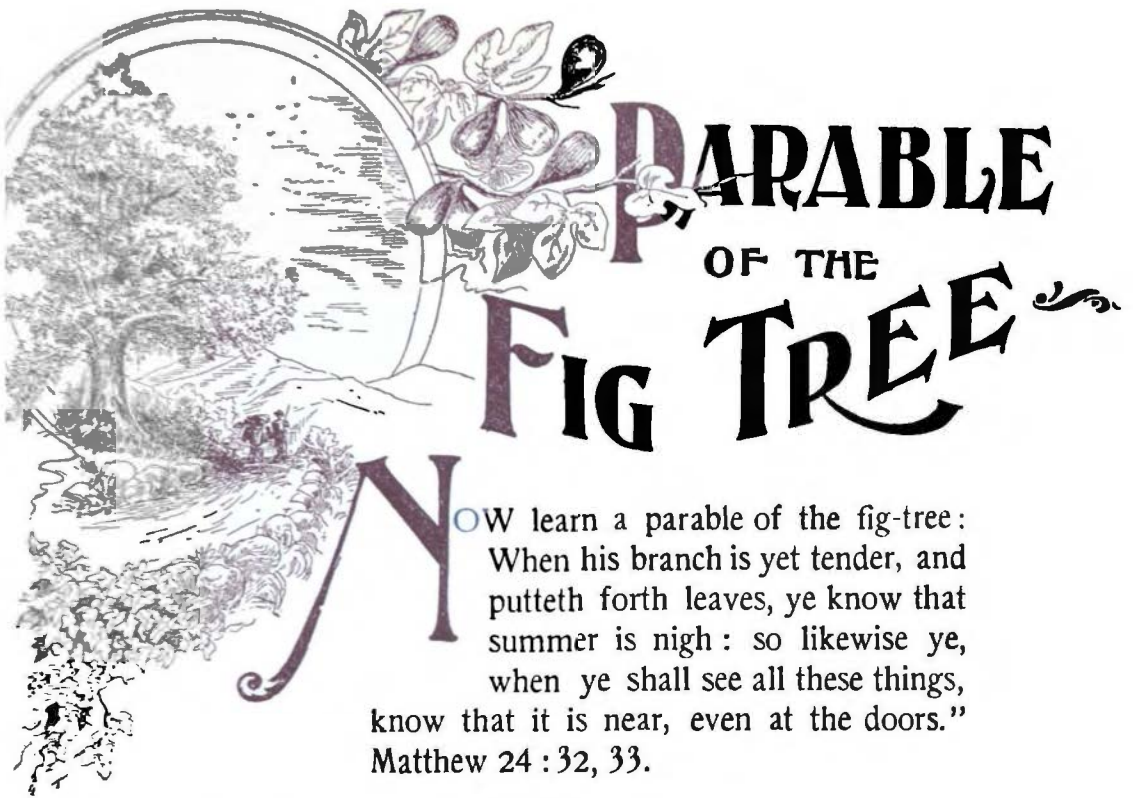
Modern Spiritualism is evidently the work of lying, seducing spirits. Many of the devotees of this great delusion have put forth the claim that the predictions of Christ's second coming were fulfilled in the dissemination of the doctrines of Spiritualism.

Spiritualists, almost universally, deny the atonement of Christ, and teach that every man is his own saviour. Of these the apostle says: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 Peter 2:1. Individual Spiritualists have claimed that they were Christ,—that all good men are Christ. They invite us to their secret seances, but Christ has told us if they say, "He is in the secret chambers, believe it not."

Christian Science is presented to us as the coming of Christ. A writer in the *Christian Science Journal* of October, 1897, referring to the fact that there was an expectation in the minds of many persons that Christ would come in 1866, asks: "Was it a coincidence that Christian Science should have been discovered in the year 1866? . . . There is no reason for expecting that the beginning of the new dispensation should be so very different from the years preceding it, that is, from the standpoint of mortal man. Are not all God's works performed through the still, small voice? It was in this manner, and in this year of 1866, that Rev. Mary Baker Eddy discovered Christian Science, which, from the testimony of Jesus and the apostles, we feel sure is the second coming of Christ."

But Christian Science is not the second coming of Christ. It will be more than a still, small voice, for "the Lord Himself shall descend from heaven with a *shout*, with the voice of the archangel, and with the *trump* of God." 1 Thessalonians 4:16. Christ will then be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8.

Christ has Himself declared that He will come as He went away, in the clouds of heaven; that every eye shall see Him; that his brightness and glory shall be like the lightning shining from the eastern to the western horizon. If we believe his words, we shall not be deceived by the numerous cries of "Lo, here," or "Lo, there."



PARABLE OF THE FIG TREE

NOW learn a parable of the fig-tree :
When his branch is yet tender, and
putteth forth leaves, ye know that
summer is nigh : so likewise ye,
when ye shall see all these things,
know that it is near, even at the doors."
Matthew 24 : 32, 33.

In Matthew 24 : 3, the disciples ask the question, "What shall be the sign of thy coming, and of the end of the world?"

Most carefully does the Lord answer this question. He first passes over the great events which were to take place in the earth. Jerusalem was to be destroyed ; the elect, or true people of God, were to pass through the most terrible period of tribulation and persecution which had ever come upon God's people.

The nations of the earth were to be rent with wars, and perplexed and distressed with the rumors and alarms of war.

Great calamities were to come upon the earth, such as famines, pestilences, and earthquakes. These were to become more frequent and desolating until the final plagues of God should end in destruction.

As the days of this world's history should be near their close, our Saviour promised that unmistakable and striking signs should appear in the very heavens. The sun should be darkened; the moon should refuse to give her light; and the stars should fall from heaven.

These were to be the tokens of Christ's coming; for He then says: "Then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matthew 24:30.

In preceding chapters of this book an account has been given of the accurate fulfilment of these signs as predicted by the Lord. And yet the world seems to be asleep as to their thrilling import. Within the lifetime of the people now living, the heavens have been ablaze with the glory of these very signs which the Lord said were to proclaim to the world that its end is near, and that the second coming to earth of the Creator and Redeemer is the next event before us.

But it is Satan's chief purpose to lull the people to sleep, so that these signs and the warning message of God's servants will have no more effect on the people of the present day than did the preaching of Noah on the people before the flood.

The Saviour knew that this would be the case, and so He sounds the warning: "Take heed that no man deceive you." Verse 4. There are two ways in which we may be deceived in regard to the coming of the Lord. One is to believe that He has come when He has not come, and the other is to deny the

signs that He gives to show that his coming is near, and so be found unbelieving and unprepared at his coming. The message of the soon coming of the Lord is an awful, an important message; and if we allow ourselves to be deceived, the result will be as fatal as it was to the deluded people who were overwhelmed in the waters of the flood.

The signs foretold by our Saviour were given that men might know of his coming. This may be seen by the following parable: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, "he," Christ] is near, even at the doors." Matthew 24:32, 33.

When the trees begin to bud and put forth leaves, we *know* that summer is near. No one will presume to deny it. It is a sign which never fails.

To those who will heed this warning, He states that the signs He has given are just as positive evidence that his coming is near, "even at the door." No one doubts the signs of approaching summer in the opening leaves of spring; then why should we doubt the nearness of the coming of our Lord when we see the signs he has given fulfilled all about us?

"*These things*" to which Christ refers as signs of his near coming, are given in Luke 21:25, 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

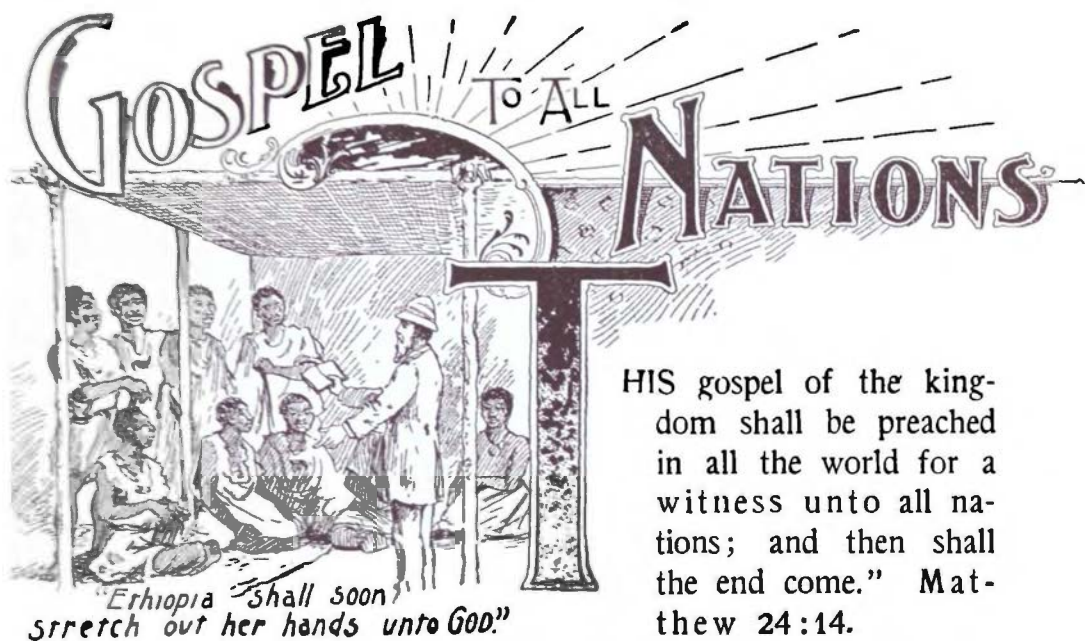
These signs could not be given in the times of Christ or his apostles. They could be fulfilled only in the "time of the end" spoken of in Daniel 12.

We are living in the age when "all these things" have been fulfilled or are transpiring all around us. Let history respond to the great prophecy of our Saviour as found in Matthew 24.

Jerusalem was destroyed within forty years of the giving of this prophecy. (See Luke 21:20, 21.) The great tribulation of Matthew 24:21, 22, is in the past. The sun was darkened, May 19, 1780. The falling stars occurred November 13, 1833. Wars and rumors of wars are becoming more frequent and startling. Distress and perplexity are spread upon all nations, and the enormous standing armies are taxing the resources of the world. The awful tidal waves and the more frequently recurring cyclones and earthquakes show that God's restraining hand is being removed, and the prince of the power of the air is being permitted to work out his evil purposes in the destructive elements of wind and water. Famine and pestilence are abroad in the land.

Not one event in "all these things" remains to the future. Now listen to our Saviour's words, for they are spoken to us,—the last generation:—

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24:32-34.



No great judgment has ever been brought upon the earth without a warning being given to those concerned in it. Before the flood the world was warned by Noah. Jonah was sent to Nineveh. Angels from heaven carried the message of impending doom to Sodom and Gomorrah. Isaiah and Jeremiah foretold the Babylonish captivity of the Jews, and the Saviour warned the Jews of the final overthrow of their city and nation.

In our text is found the statement that before the coming of Christ and the setting up of his everlasting kingdom, the gospel, or good news pertaining to it, shall go to all the nations of the world. It is a world-wide message.

This text does not state that all the world will be converted. The Scriptures clearly show that but few will accept the message; but all will have the opportunity of hearing it, and preparing to meet their Lord if they desire to do so. In the great judgment-day

the unprepared will stand without excuse; for to earth's remotest bounds this gospel will be proclaimed, and this fact will be a witness against those who refuse to hear the message, and to those who reject it.

Already this gospel of the soon coming of our Lord has gone to nearly all the nations of the earth. Believers in it are to be found among all denominations and in many pulpits. Missionaries are going to all lands, to the islands of the sea, and penetrating into the interior of countries heretofore unapproached by civilization. The Bible is printed and circulated in almost every known language, and God has forces already at command with which to close this message of Matthew 24:14 in a very short time. All this is but another evidence that the coming King is at the door.

THE DAY AND HOUR.

"But of this day and hour knoweth no man." Matthew 24:36.

This text is often used to prove that nothing can be known in regard to the nearness of the coming of Christ. But what does the Bible say? Matthew 24 gives certain signs that are to occur in the heavens. Then the statement is made: "When ye shall see these things, *know* that it is near, even at the doors." Verse 33.

Hence we may know when our Lord's appearing is "near, even at the doors;" but we cannot know the "day and hour." The exact time the Lord has kept in his own hands. People have, from time to time, claimed to know the exact date of the coming of Christ. The Lord says we shall *not* know this.

Hence when any one makes such a claim, it is positive evidence that he is wrong.

But, says one, the apostle Paul writes: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thessalonians 5:1, 2.

This is taken to prove that the matter was fully settled, and so there is no need of giving it any further attention. But let us see what Paul says further on this subject: "But ye, brethren, are not in darkness, that that day should overtake *you* as a thief." Verse 4.

There is a class, however, upon whom this day will come as a thief. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." Verse 3.

Those who are studying God's word, and are treasuring every ray of light from its pages, will not be left in darkness. This light will show them when "it is near, even at the doors." Hence in Mark 13:35, the Lord commands us to "watch." For what?—For evidences in his word that his coming is near, so that his people may know, and be prepared to receive Him "with joy," when He appears.

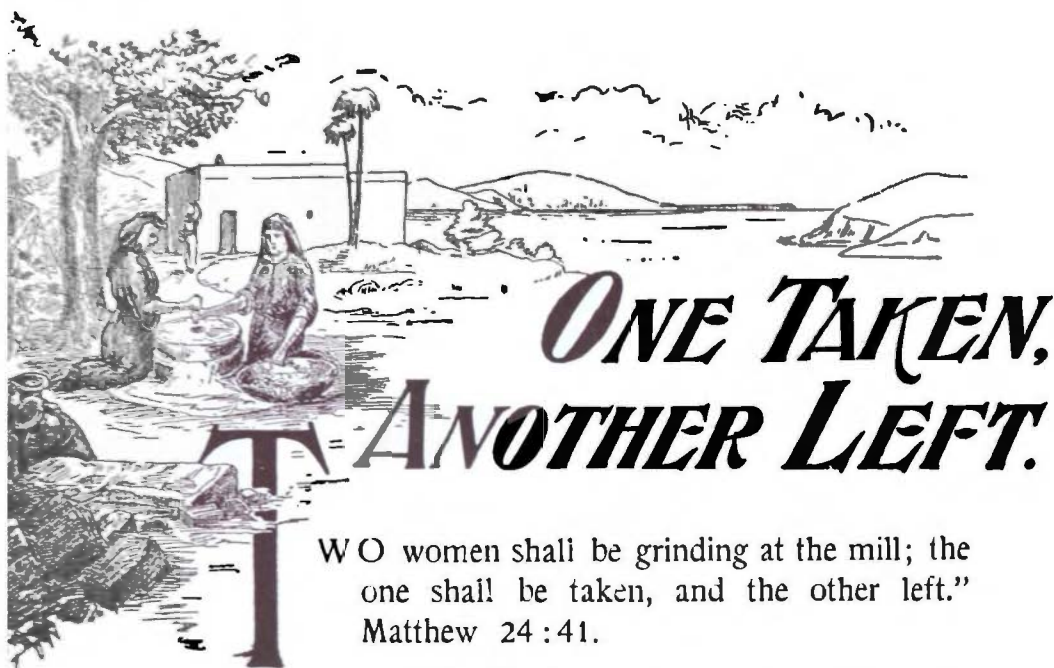
But to those who are not watching, who cry "peace and safety," and say that we can know nothing about it, He *will* come as a thief, and their end will be destruction.

Of this class are those spoken of by the Saviour: "But and if that evil servant shall say in his heart,

My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matthew 24:48-51.

It is important that we know when the coming of the Lord is near. Especial preparation is necessary for this event; and if we neglect the warning given, that great day will overtake us as a thief, and we shall share in the reward of the ungodly.

But to those who have been watching and waiting for their Lord, that day will be hailed with joy, and the glad cry will go up, as they see the sign of the Son of Man in the clouds of heaven, "Lo, this is our God; we have *waited* for Him, and He will save us: this is the Lord; we have *waited* for Him, we will be glad and rejoice in his salvation." Isaiah 25:9.



When our Lord returns to this earth, He will find two classes of people. One class will have complied with the overtures of the gospel, and so will be accepted. The other class will have refused the offers of mercy, and will be rejected.

Some will doubtless be deceived as to their true condition up to the very coming of Christ to earth. He says: "Many will say to Me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7:22, 23.

There will therefore be a class of professed Christians who will be rejected of the Lord. The testimony on this point is plain: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

We may belong to the church; our profession may be as high as heaven; but all these things will not be considered in the great judgment-day. The question that decides destinies for eternity is, Have you done "the will of my Father"?

The Bible is God's written will to us. It is his explanation to us of the only way by which we can be saved. In the judgment-day our actions will be compared with the Book of Instruction, and our cases will be decided accordingly. If we have accepted the overtures of mercy as offered through Christ, and have done the will of the Father, an "abundant entrance" to the final reward will be administered unto us. If we have chosen our own way, or have followed the teachings of men instead of the word of God, the sentence will be, "I never knew you: depart from Me."

Those who do the will of God belong to the kingdom of God. All who do not obey God belong to the kingdom of Satan, no matter how moral and upright they may be outwardly. Of such Christ says: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matthew 12:30. In this there is no neutral ground. We are either gathering with Christ, or we are scattering abroad with Satan.

A profession of religion and a membership in the church will not save us, nor make our influence right here upon earth. The Jews had a profession the highest the world has ever known, and their church requirements were very rigid; but their principles of service were wrong, and they crucified the Lord of life.

The Jews claimed that they were the children of Abraham. They were heirs to the promises made to him, and so of course they were perfectly safe. But John the Baptist told them not to make that claim, because it would not hold. For, said he, "God is able of these stones to raise up children unto Abraham." Matthew 3:9. The securing of eternal life is an individual work, regardless of birth, church relationship, or any profession we may make.

Neither does God judge from outward appearance. It is not our acts alone that will be taken into account. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7. Our character must be right before God can give us the final reward. Our thoughts and desires often influence our character more than do our words and actions.

How careful this scrutiny will be is stated by Paul: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Hebrews 4:12.

It was a custom among the Hebrews to have the flesh of all animals used as food thoroughly inspected by proper officers, to see if it was perfectly healthy. In this work their examination was most rigid, even to disarticulating the joints and cutting into the bones to inspect the marrow.

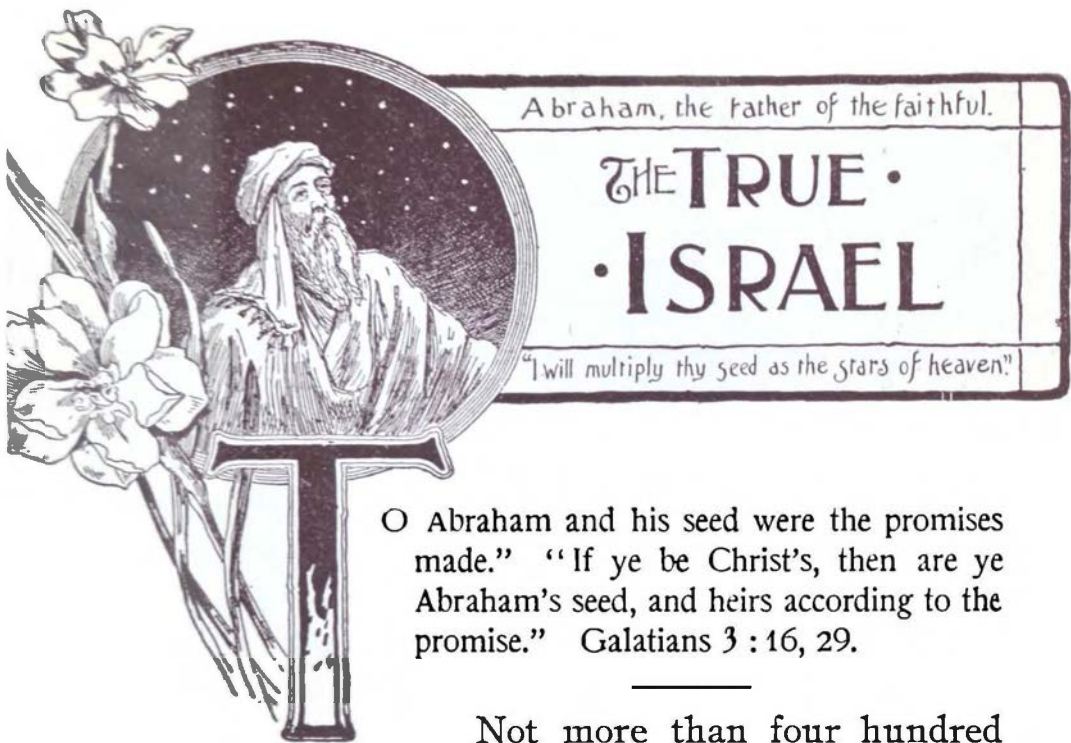
The force and application of the words of Matthew 24:40, 41, are very clear: "Then shall two be

in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

No matter how close the association may be, God knows those who are truly his. Two men may work side by side in the field, in the shop, or in the office. They may both have their names on the same church record. The one may have made his peace with Heaven, while the other, by rejecting some truth sent from the Lord, will stand among the rejected.

The old custom of grinding the family supply of flour is also taken to show the closeness of the final test. Two women join together to do their grinding, as shown in the picture at the head of this chapter. The one may be a member of God's kingdom on earth, and so be fitted for the wonderful home Christ is preparing, while the other may still belong to the kingdom of the enemy.

The godly character of our most intimate associates, even though they may be the best loved of our own household, will not save *us*. Each individual must make his own peace with Heaven. For "though these three men, Noah, Daniel, and Job, were in" the land, "they should deliver but their own souls." Ezekiel 14:14.



O Abraham and his seed were the promises made." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3 : 16, 29.

Not more than four hundred years after the flood, and before Shem, the son of Noah, was dead, nearly all the descendants of Noah had turned to the worship of idols. Even the family of Shem had gone into idolatry.

But Abraham, amid all the superstition and heathenism which surrounded him, remained true to God. The Lord finally left the hardened transgressors, and chose Abraham to represent Him in the earth.

In order that Abraham and his family might not be influenced by the idolatry of his father's house, the Lord said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Genesis 12:1, 2.

Relying on the promises of God, Abraham left his father's house, and dwelt in the land of Canaan. Genesis 12:5. Here the Lord met him, and said to him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Genesis 13:14, 15.

Paul says that this promise meant that Abraham "should be the heir of the world." Romans 4:13. But although Israel, the nation which sprang from Abraham, dwelt in the earthly Canaan, they never fully subdued it, nor extended their kingdom permanently beyond their own borders. Hence the promise made to Abraham, as explained by Paul, has never yet been fulfilled in its completeness.

The promise to Abraham was twofold. *First*, Israel was to dwell in the land of promise on the earth; but this only partially fulfilled the promise. *Secondly*, The final fulfilment of this promise reaches over to the new earth. There the true Israel will forever enjoy, in its fulness, all the blessings promised to Abraham.

Paul, speaking of the ancient worthies, who appeared in the line of the faithful descendants of Abraham whom God promised to make as the stars for multitude, says of them: "These all died in faith, not having received the promises, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Hebrews 11:12, 13.

This makes it very plain that Israel did not con-

sider that the promise made to their fathers had yet been fulfilled to them. They declared that they were "strangers and pilgrims on the earth," and Paul says that "they that say such things declare plainly that they seek a country;" and "they desire a better country, that is, an heavenly." Hebrews 11:13, 14, 16.

Of Abraham we read that "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:9, 10.

Abraham looked forward to the time when the earth made new should be his home. Through faith he saw a mansion for himself in the New Jerusalem, which our Saviour is building in heaven for the faithful. See John 14:1-3. It was to these that he looked for the fulfilment of the promise.

Paul, more than thirty years this side of Christ, speaks of this promise made to Abraham as the hope of the Christian. He compares it to "an anchor of the soul, both sure and steadfast." Hebrews 6:19. He says that this hope is nothing more nor less than the promise made to Abraham. God "confirmed" this promise "by an oath," and "swore by Himself" that He would fulfil it. Verses 13-18. With such confirmation, Paul may well say that the promise is a hope to the Christian, anchored within the veil—to the very throne of the Infinite.

But how can this promise apply to the literal children of Abraham, and to the Gentile Christians

as well? Paul argues that only those who are true to God belong to the true Israel. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children." See Romans 9:6-8.

Only those of the seed of Abraham who are true to God are counted by Him as Israel. The Jews rejected and crucified their Lord. They showed that they had entirely lost the characteristics which made Abraham the father of the faithful. Hence, though of the seed of Abraham, such are not numbered with Israel.

Paul teaches that the true Israel is made up of all who are true to God. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. By faith in Christ we are accepted as the true Israel, and heirs to all that was promised to Abraham.

The prophet says of the Jewish people: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jeremiah 11:16. The stock of the true Israel is here called "the green olive tree;" but as the Jewish branches had proved unworthy of the stock, they were broken off. Paul tells how their places were filled: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, . . . boast not against the branches." Romans 11:17, 18.

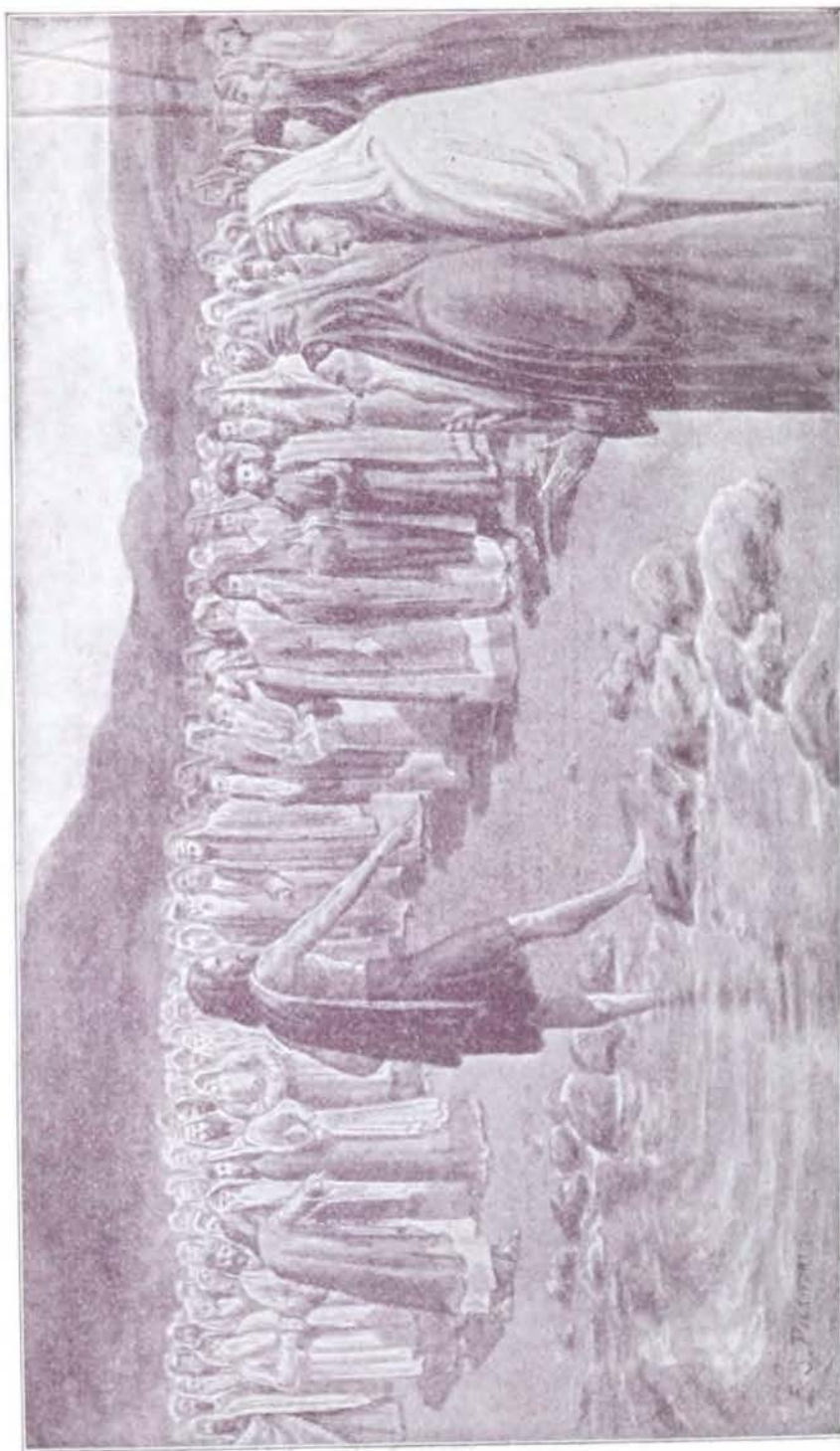
How, then, do we Gentiles become of the true Israel?—By being grafted into the stock where the

literal branches of Israel were broken off. Paul exhorts as follows: "Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." Romans 11:19-21.

Paul further declares that "all Israel shall be saved." Romans 11:26. This refers to the true Israel which becomes so by accepting Christ. See Galatians 3:29. John the Baptist, when reproving the haughty Pharisees and Sadducees, said: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matthew 3:9. God can make up the true Israel from the byways, highways, hedges, and slums of earth. All He demands is faithfulness and loving service.

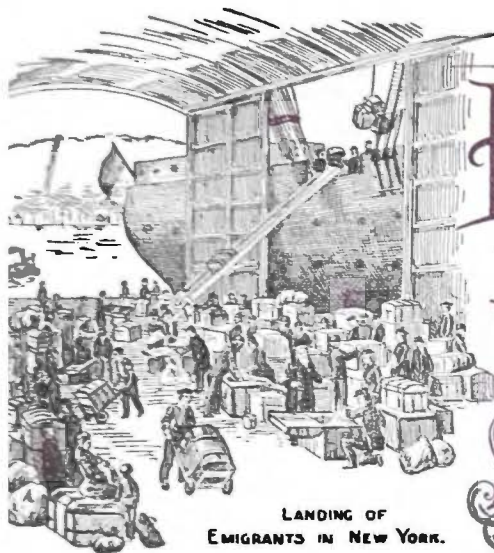
When Christ comes to earth to gather out of it those who are true to Him, there will be found one hundred and forty-four thousand belonging to the true Israel, who will be translated without tasting death. When their cases are finally decided, or "sealed," they will be equally divided among the twelve tribes of the children of Israel,—Christian Israel,—twelve thousand to each tribe. Revelation 7:4.

The twelve gates of the New Jerusalem will bear the names of the twelve tribes of Israel, and it is reasonable to suppose that each tribe will enter through its own gate. Revelation 21:12. None but Israelites will enter the New Jerusalem.



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"GOD IS ABLE OF THESE STONES TO RAISE UP CHILDREN UNTO ABRAHAM."



LANDING OF
EMIGRANTS IN NEW YORK.

EMIGRATION.



FOR they that say such things declare plainly that they seek a country." Hebrews 11:14.

Satan has held possession of this world for nearly six thousand years. The earth originally belonged to man; for God gave it to him at creation. When man chose to obey Satan rather than God, he left the service of his Creator, and entered the service of Satan.

When Satan conquered man, and man became his servant, man lost his dominion of the earth, and it passed into the hands of Satan, his conqueror. Paul tells how this was done, in the following words: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Romans 6:16.

It was God's plan that man should retain possession of the earth which had been made for him, for God said to him: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28.

God's purpose in regard to this earth will finally be carried out. Hear what the Lord says through

his prophet: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18.

Although sin and wickedness may control this earth for thousands of years, yet God's purpose will not be defeated. Satan may exult in his apparent overthrow of God's designs, but his triumph will be short. From out of the many generations which have dwelt on the earth, a people will be gathered which have been true to God and his government, and to them, through Christ, shall come "the first dominion." Micah 4:8. This will be no more nor less than the final carrying out of God's plan at creation—the peopling of this earth with those who love God and his ways.

Of this time we read in Daniel 7:18: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

This refers to the full and final restoration of this earth, and its possession by the people of God.

Even now two kingdoms are represented in the earth. One is the kingdom of God, a kingdom of righteousness, set up on this earth, in Eden, by Christ. The other is the kingdom of evil, set up by Satan at his fall. The existence of these two kingdoms is recognized by Christ in Matthew 12:26, 28.

Satan's rule has been one long period of deception, wickedness, cruelty, and oppression. His kingdom is a frightful despotism, and the principles

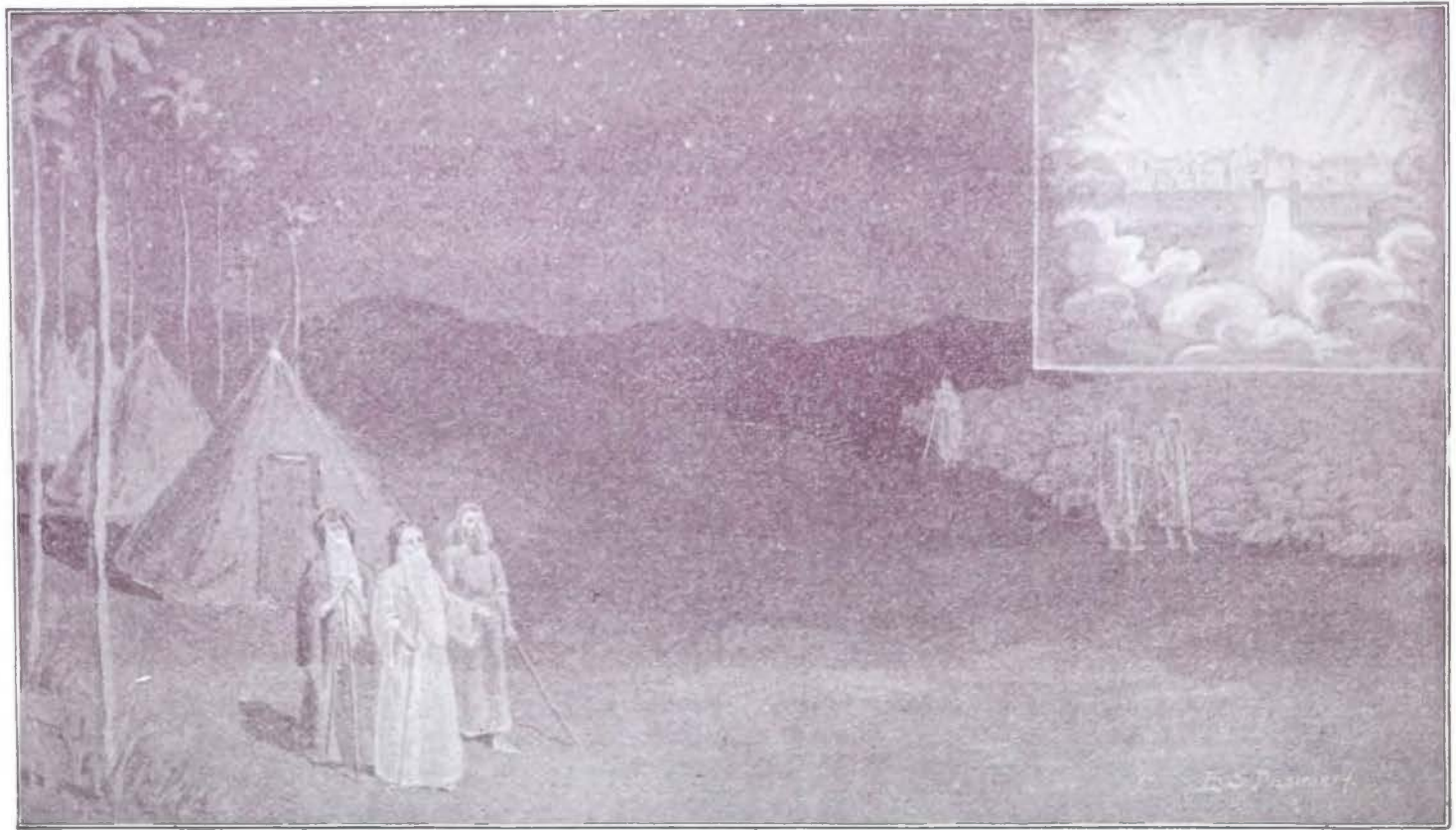
of his government are summed up in few words: *Opposition to God and all the principles of his government.* His motto: "*Evil, be thou my good.*"

Through sin all the human family belong to the kingdom of Satan. By the sacrifice and mediation of the Son of God, a way has been opened by which those who do not love the government of Satan can leave it, and return to the government and kingdom of God. Unless we accept the principles of God's government, and are transferred into his kingdom, we remain subjects of Satan's kingdom, and will surely perish with him in that day when all the enemies of God's government are destroyed.

The Saviour has promised that He will soon come and take those who are true to God to the place He is preparing for them, so that they may live with Him. See John 14:1-3. Those who accept the offers of Christ no longer belong to the kingdom of Satan. They have sworn allegiance to the government of God, and have become citizens of the kingdom of Christ.

This is a wonderful change, and only the power of God can work it out in human beings. Paul, speaking of this change of allegiance, says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Colossians 1:13.

The change from the evil of Satan's kingdom to the righteousness of the kingdom of Christ is spoken of as a "translation." We may well accept the term, for the change that takes place in the righteous when they are finally translated at the coming of our Lord



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PILGRIMS AND STRANGERS.

**"Confessed that they were strangers and pilgrims
on the earth." Hebrews 11:13.**

**"For he looked for a city which hath
foundations." Hebrews 11:10.**

can be no greater than that which takes place in the sinner when he leaves the service of sin and Satan for the service of Christ and its purity.

Those who have thus been "translated" no longer belong to the kingdom of Satan, and hence have ceased to be citizens of this world. The patriarchs recognized this truth, "and confessed that they were strangers and pilgrims on the earth." Hebrews 11:13.

Abraham realized that this sinful, fallen earth was not his home: "For he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. This is the city of the New Jerusalem, which Christ went to prepare according to his promise in John 14:1-3, and which will finally come down to earth, and be its capital city. This city and its "foundations," which Abraham expected to behold, are described in Revelation 21.

As "strangers and pilgrims," they look yearningly forward to the time when they can emigrate to the better country. Their Lord has promised to come and provide a way for them to go; hence they look for his appearing with joyful anticipation.

But none will be allowed to enter that "better country" unless it shall be known that they will be good citizens. John declares that "there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27.

There was sin, discord, and rebellion in heaven once, and it brought sorrow into all the universe

of God. It must never be permitted to enter again. So every one who desires to emigrate to that better country must be thoroughly tried here. By this trial we become fitted for a home with God and the holy angels. A character is thus developed that is in harmony with God, and that can be relied upon throughout eternity.

God has given a book of instruction which tells man what is required of him. In this book, called the Bible, or the word of God, is given the law of God to govern us. This law contains the principles which govern heaven.

By studying God's word, and by obedience to his law, our characters are changed, and we become like those who live in heaven. If we refuse to obey God's law, we do not make the needed change in character, and so remain citizens of earth, and members of Satan's kingdom. Such persons could not be in harmony with the obedience of Heaven, and so will not be allowed to emigrate to the heavenly country.

Thus we can see that all God's commands to us are for the purpose of bringing us into harmony with Heaven, so that by and by we may be fitted for our heavenly home.

But many have listened to what men say, and are obeying them contrary to God's expressed commands. Will God accept service from such? Hear what Christ says: "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.



THEN shall appear the sign of the Son of Man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matthew 24 : 30.

There is no one truth of Scripture to which so much prominence is given as that of the second coming of Christ. The New Testament is especially eloquent upon this subject, over three hundred references to it being found upon its pages.

There is a reason for this prominence. The coming of Christ is the consummation of the Christian's hope; the event which changes the Christian's experience from mortality to immortality, from the sorrows, labors, privations, and agonies of the present life to the joys and everlasting felicities of the life to come.

Other hopes are set before us in the Scriptures, but the hope of the coming of Christ is the crowning hope of all, in that it ushers in all other hopes. Thus Paul, writing to Titus, represents Christians as ever "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2 : 13.

Christians should not only look for the appearing of Christ, but they should love to contemplate it. What man was a more true and devoted follower of Christ than the apostle Paul? To him in life and death the coming of Christ was a joyful theme, a "blessed hope." As he drew near to the end of his laborious life, and was soon to stand by the headsman's block, the thought of the coming of his divine Master filled all the chambers of his soul with gladness. Condemned to death by an unrighteous judge, he looked forward to the glad time when the righteous Judge would come to judge the world in righteousness. 2 Timothy 4:6-8. Like Abraham he believed that the Judge of all the earth would do right. Genesis 18:25.

This righteous judgment, so full of hope and promise to the children of God, brings to those who have slighted the gracious offers of salvation and have followed their own evil ways, no ray of hope, no joy, no blessedness, nothing but destruction. The heart that will not be moved to repentance by the love of God can be reached in no other way. God has no reserve power by which to save men.

Jesus declares that his coming will be to the wicked like the flood which destroyed the unbelieving and wicked antediluvians, who mocked Noah and rejected his message of warning. Luke 17:26, 27.

Says Paul: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be

punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thessalonians 1:7-10.

To the wicked the day of the Lord's appearing will be one of terror and distress. It is said of them in that day: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Revelation 6:15-17.

In preceding chapters we have seen that the relation of our Saviour to this earth has been varied to meet the needs of a fallen humanity, and bring back the world to allegiance to God.

As Creator, the word of God, as spoken by Him, called the world into existence.

As the great central figure of the plan of salvation, He was the "Lamb slain from the foundation of the world."

The gospel of Christ was the hope of the patriarchs and prophets of the Old Testament, and He, in person, was the Leader of ancient Israel.

He was the greatest Teacher that ever was known.

He became the Man of Sorrows upon earth, taking the nature of man and living as a man, passing

through all the experiences that man must meet, that He might be able to reach mankind in whatever condition they might be.

He bore the sins of the world in Gethsemane, and died on Calvary, that pardon might be made possible to all who would accept the offering made at so great a cost.

Raised from the dead on the third day, He made the great coming resurrection day possible.

As our Mediator and Advocate He pleads his blood in behalf of the repenting sinner, and by it brings to him forgiveness, justification, righteousness.

As High Priest, He now presents his own sacrifice, his own blood, as a full atonement for the sins of his people on earth, and thus the claims of his Father's law are fully met, sinners are saved, and the justice of God is vindicated.

But the time is very near when our Saviour will lay off his priestly garments, assume his kingly crown, put on his royal robes, and take to Himself the kingdom which He has redeemed from the power of the enemy. He is soon coming to earth to raise the righteous dead of all generations, change the faithful living from mortality to immortality, and with those redeemed by his great sacrifice, reign forever. To this great event the children of God have ever looked forward as the culmination of the hopes and desires of the ages.

When He comes, it will be the same One who once walked the earth a stranger; the same One who died on the cross for sinners; the same One who ascended to heaven in the sight of his astonished and

sorrowful disciples: *This same Jesus!* Do you believe it? Jesus said: "*I will come again.*" The angel said, "*This same Jesus*" will come again, "*in like manner* as ye have seen Him go." He went away bodily; He will return in the same manner. "For the Lord *himself* shall descend from heaven." 1 Thessalonians 4:16. He was borne away in a cloud, He will come in the same way. "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. Angels escorted Him to heaven; they will also return with Him. "The Son of Man shall come in his glory, and all the holy angels with Him." Matthew 25:31.

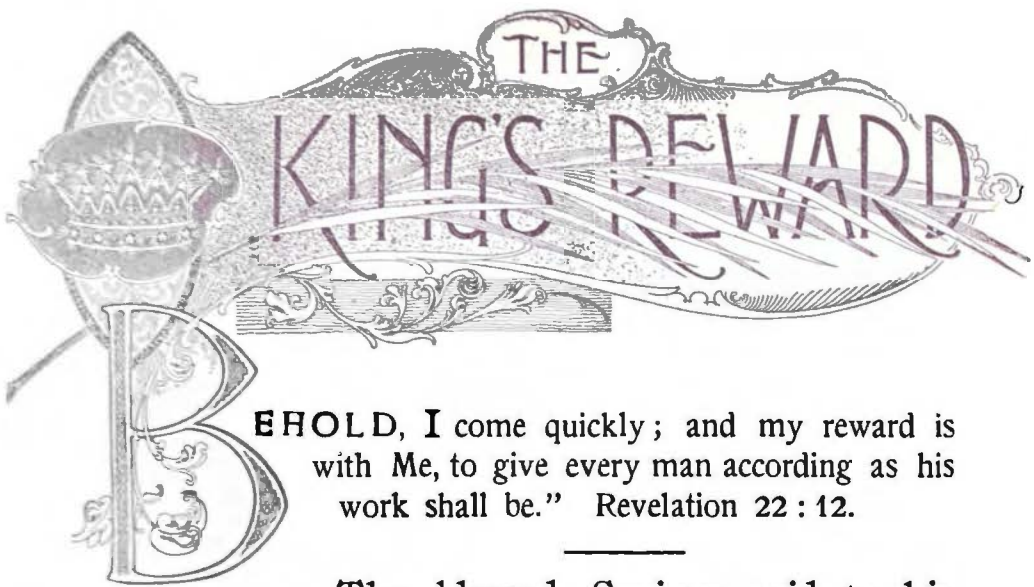
But He will not come in his own glory alone. When He comes to receive to Himself his faithful ones, He will then appear in the most gorgeous manner. He will "come in his own glory, and in his Father's, and of the holy angels." Luke 9:26. His own glory is above the brightness of the sun. Acts 26:13. The glory of the Father can be no less, and the glory of a single angel is described as follows: "His body also was like beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Daniel 10:6. When Jesus comes as King, accompanied with ten thousand times ten thousand, and thousands of thousands of these glittering beings, shining in all the glory of Himself and his Father, He will indeed be "wrapped in a blaze of boundless glory."

How different such a coming from that witnessed at his first advent. He came then a stranger to his

own professed people ; He will come again to be "ad-
mired in all them that believe." Then He came in
weakness ; now He comes in power to scatter his
enemies. He was then a babe in Bethlehem's
manger, wrapped in swaddling clothes, and lived to
wear a crown of thorns ; now He comes a King, wear-
ing a crown of glory, and attended by all the shining
angels. Then He came to bear the burden of sin, to
suffer, and to die ; now He comes without sin, never-
more to die, but bearing crowns of life for all his
people. Thank God that this time—

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger ;
He comes not again to be treated with scorn,
He comes not a shelterless stranger ;
He comes not to Gethsemane,
To weep and sweat blood in the garden ;
He comes not to die on the tree,
To purchase for rebels a pardon ;
Oh, no ! glory, bright glory environs Him now."

And we shall see Him. What a thought ! See
Him as He is ; Him whose head and hairs are white
like wool, as white as snow ; whose eyes are as a
flame of fire ; whose feet are like unto fine brass, as if
they burned in a furnace ; whose voice is as the sound
of many waters, and whose countenance is as the sun
shineth in his strength. Revelation 1 : 14-17. But
this is too much for our understanding. We must
wait for the glad day of his actual coming, when
our eyes may behold Him in all his splendor ; for
"it doth not yet appear what we shall be : but we
know that, *when He shall appear*, we shall be like
Him ; for *we shall see Him as He is.*" 1 John 3 : 2.



BEHOLD, I come quickly ; and my reward is with Me, to give every man according as his work shall be." Revelation 22 : 12.

The blessed Saviour said to his disciples : "I will come again, and receive you unto myself." John 14:3. To have Christ, and be with Him eternally, is no small reward. But this promise was not for the disciples alone. When "Paul the aged" was in prison waiting for his death sentence to be carried out, he wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto *all them also that love his appearing.*" 2 Timothy 4:6-8.

A crown of righteousness is a part of the great reward which the King will bestow. This is called by some writers a "crown of life." James 1:12; Revelation 2:10. Another says: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

But in order for this crown to be received by all for whom it is intended, some must be called from

the dead; for many have been righteous who now sleep in the dust. However, the Lord has made provision for all these. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first.*" 1 Thessalonians 4:15, 16.

Thank God that though good men die, the grave cannot hold them when the Lord comes and calls for them. No, indeed; for "all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29. Not only this, but at the very instant they come out of their graves the gift of immortality is theirs. This is the Lord's promise: "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible [immortal], and we shall be changed." 1 Corinthians 15:51, 52.

Glorious change indeed; no more sickness, sorrow, pain, or death, "for the former things are passed away." Revelation 21:4. "Death is swallowed up in victory" (1 Corinthians 15:54), and all things are made new—a new life; a new home; a new occupation; a new song—and best of all, these may be enjoyed throughout the eternal ages.

Is all this worth looking after? Who does not desire such a reward? Oh, to be able to receive it!

But in order to have this each one must be "counted worthy" of it. When the Lord comes, only the "dead in Christ" arise at his call. 1 Thessalonians 4:16. The rest of the dead do not rise till a thousand years afterward. Revelation 20:5. This shows that the righteous are separated from the wicked when the Lord comes. But even this is done in a moment, in the "twinkling of an eye." There is no time for the judgment then. No, before the Lord comes, He looks over the cases of those who profess to know Him, and decides who are faithful; all the rest are left out, and only the faithful ones are raised to life when the King comes. After He takes these to dwell with Him, the wicked have their resurrection, and are brought forth to be punished. John 5:29.

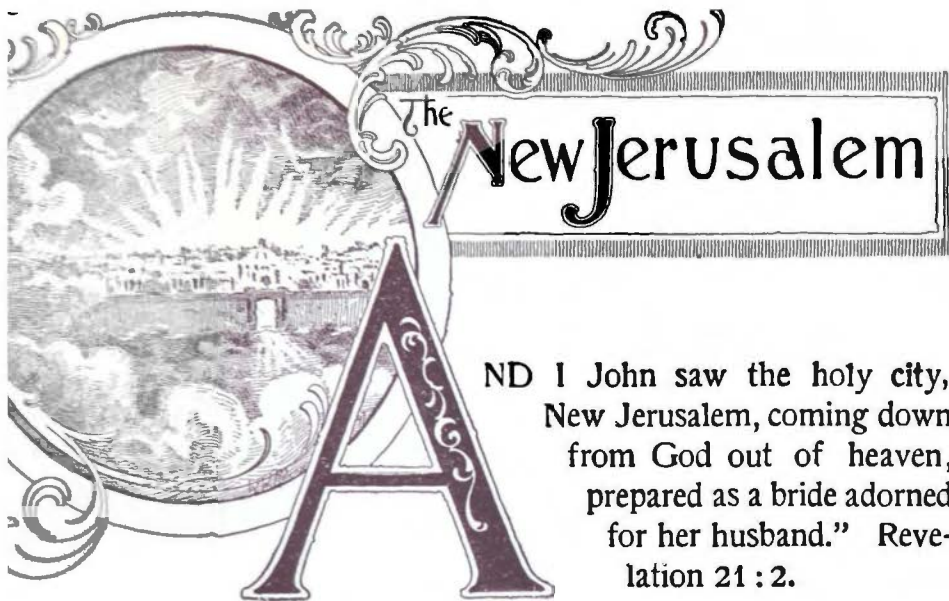
When the decision has been made as to who are worthy to come up in the resurrection of the just, then the Lord comes to give to all the reward of everlasting life. Let us remember then that we must be ready to meet the Lord before this decision is rendered; for if we wait until the Lord is seen coming, it will then be too late. We will then be obliged to cry: "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

The Lord gives a solemn warning on this point. He says to all: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so *that day come upon you unawares*. For as a snare shall it come upon all them that dwell upon the face of the whole earth." Luke 21:34, 35. Snares are placed in concealment, where they will take birds and beasts

that are not looking for them; as they move along carelessly, not thinking of any danger, suddenly, in an instant, they are ensnared, never to escape alive. In just the same way will the Lord's coming overtake those who are not prepared for it. "Watch ye therefore, said the Saviour, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:36.

We have seen that our resurrection, our immortality, our being with Christ, our crown and inheritance, all depend upon, and are to be given at, his second coming. How important, then, that coming is. If that were to prove a failure, all would be lost. But that can never be. All through the dim ages of the past, as the saints have fallen one by one by the stroke of death, angels have marked their places of rest. And when the mighty order of the returning Lord to his accompanying angels shall be heard, "Go gather my saints together unto me," with what joyful haste will they fly to meet those who have burst the tomb at the sound of the voice of the Son of God!

Oh, glorious awakening! Perhaps the first sight to greet the vision of those opening eyes in the dawn of eternity is the face of an angel, radiant with glory. It must surely be an awakening of song, when death is thus "swallowed up in victory," and the sweet voice of Him who is our Redeemer is heard to sing, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto Thee." Hebrews 2:12. Then will the very heavens ring with the jubilee of that assembled throng.



AND I John saw the holy city,
New Jerusalem, coming down
from God out of heaven,
prepared as a bride adorned
for her husband." Revela-
tion 21 : 2.

Christ, when about to leave his disciples, comforted them with these words: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

There is a glorious city being built in heaven for the faithful. Mansions are being erected in it for the overcomers. This wondrous city was already under construction when Christ was on earth. On his return to heaven He promised to continue this work, and as the years passed, new mansions were to be added to meet the demands of the saints as they finished their course, clear down to the time when the King shall come to claim his own.

At that time the resurrected saints and the living righteous will be caught up "in the clouds, to meet the Lord in the air." See 1 Corinthians 15:51, 52; 1 Thessalonians 4:16, 17. Borne from earth to the

mansions prepared for them in the city of God, they will there live and reign "with Christ a thousand years." . Revelation 20:4.

During this thousand years the saints will "judge the world," as stated by Paul in 1 Corinthians 6:2, and in Daniel 7:22. At the end of the thousand years the wicked dead will be raised. See Revelation 20:5, 6. The new Jerusalem will come down to earth from heaven. Revelation 21:2, 10.

For one thousand years Satan will be confined to this earth. His subjects will all be dead during this time, his occupation of deceiving the world is gone, for there are none then alive to deceive, and the earth is a dreary prison for him. This is called the binding of Satan. Revelation 20:2.

With the resurrection of all the wicked who have ever lived, comes a field in which Satan can again work, and he is thus "loosed out of his prison." Revelation 20:7. With the occupation before him of again deceiving "the nations" (verse 8), the earth is no longer a prison to him.

The glorious New Jerusalem is before him. He once before waged war with Heaven (Revelation 12:7), and he now determines to marshal his forces and, if possible, capture the New Jerusalem. It is his last desperate opportunity, and he hopes to win. This hope he presents to the vast throng of the resurrected wicked. In this multitude are the great warriors of the past ages. He deceives them with the vain hope of success in his enterprise.

The earth rings with preparation for war. When all is ready, the mighty army is gathered "to battle:

the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Revelation 20:8, 9.

But as they are about to wage impious war upon Christ and the redeemed host, fire comes "down from God out of heaven, and devours them." Verse 9. Thus will end the kingdom of Satan, and the reign of wickedness from all the universe of God.

This purifying fire will cleanse the earth, which will come forth perfect and lovely as on the day when it came from the hand of the Creator, and He pronounced it "good."

Peter, speaking of this event, says that "the elements [the atmosphere surrounding the earth] shall melt with fervent heat, the earth also [shall melt] and the works that are therein shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

The earth will melt with the burning of that day. The "works" of man "that are therein shall be burned up;" but from it comes a new earth, glorious in all the beauty that an All-wise Creator can give it. The "heavens," or atmosphere which surrounds it, will be made "new," freed from all the poisonous elements which now contaminate it.

The New Jerusalem has been preserved through these terrible scenes by the power of God. When the holy city comes "down from God out of heaven," our Saviour precedes it and prepares a place for it. "And his feet shall stand in that day upon the



MOUNT OF OLIVES.

mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Zechariah 14:4.

It is reasonable to suppose that in this wonderful valley, so miraculously prepared, the New Jerusalem will descend. It is the largest city the world has ever known, and requires spacious grounds.

The mount of Olives is surrounded by memories the most sacred. It was close by Jerusalem, and near the temple where God was wont to meet his faithful people. Here the Saviour loved to go with his disciples. Whole nights He spent upon its sides in prayer, and from it He ascended to heaven when his mission to earth was finished.

When He returns with the New Jerusalem in his train, how appropriate that his feet should first rest upon the spot from which He ascended. How appropriate that the New Jerusalem, the capital city of the new earth, should rest upon the spot where the earthly Jerusalem once stood.

Hallowed by the presence of Christ, and transformed by his power, this spot of earth is renovated without the necessity of the melting fires of the great burning. And while the rest of the earth is being melted and made new, the city of our God remains unmolested, the peaceful home of Christ and the redeemed throng.

God has seen fit to give us a minute description of this glorious city. It lies foursquare, and is twelve thousand furlongs, or fifteen hundred miles,

around it. This makes three hundred and seventy-five miles on every side. It has a wall about two hundred and fifty feet high, built of jasper. This wall has twelve foundations made up of the rarest and most beautiful stones. In this wall are twelve gates, each one made of a single pearl. The mansions are made of transparent gold.

The River of Life issues from "the throne of God and the Lamb," and runs down through the main street of the city. The river flows beneath the tree of life, which grows on either side. From the description given in Revelation 22:2, we see that this wonderful tree has two trunks—one on each side of the river. Its branches join at the top, forming a beautiful arch over the river.

"And the leaves of the tree were for the healing of the nations." Verse 2. Sin has dwarfed and enfeebled the race of mankind, but the leaves of this tree will restore the race to its original condition before the curse of sin rested upon it. Thus all effects of the curse will be removed.

The fruit of the tree ripens every month, and it bears "twelve manner of fruits." Revelation 22:2. And as the saints come up "from one new moon to another" (Isaiah 66:23), it is reasonable to infer that this tree will be found loaded with a different variety of fruit each month. The fruit of this tree perpetuates the life of those who eat of it.

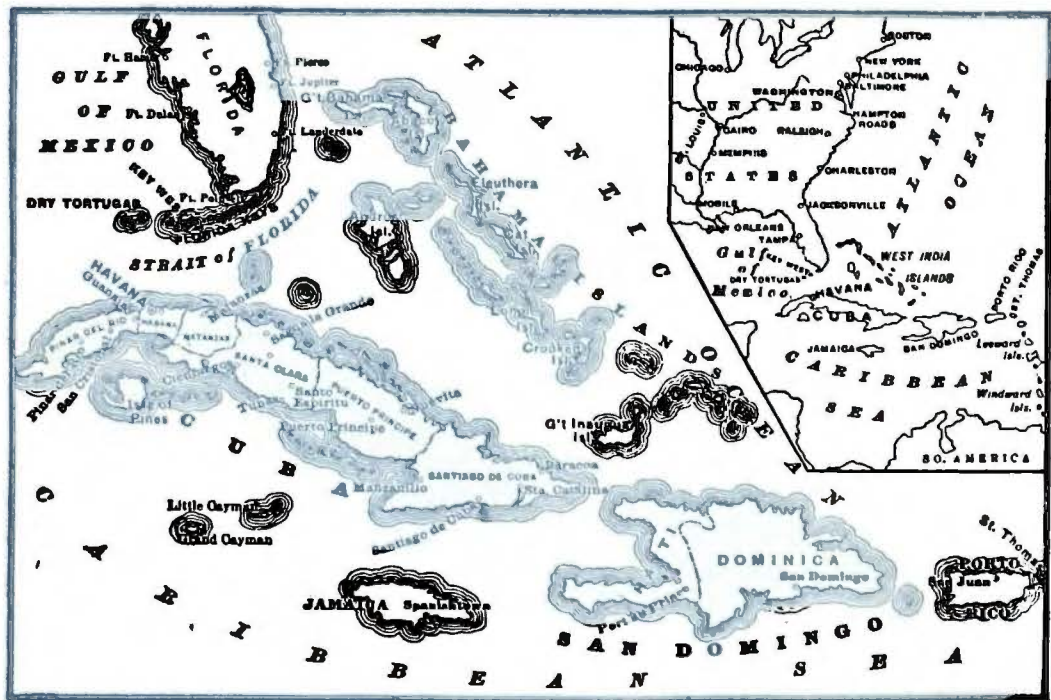
The New Jerusalem is the city residence of the saved. In it are mansions for all. Outside the city, to earth's remotest bounds, the nations of the saved dwell in peace, plenty, and happiness.

But they are not idle. They have their occupations and individual interests as we have now. Read Isaiah 65:21-25. They will "build houses" to suit their own tastes, and they will live in them forever. "They shall not build, and another inhabit." They will attend to farming pursuits, for "they shall plant vineyards, and eat the fruit of them." "They shall not plant, and another eat." There will be no mortgages to foreclose then.

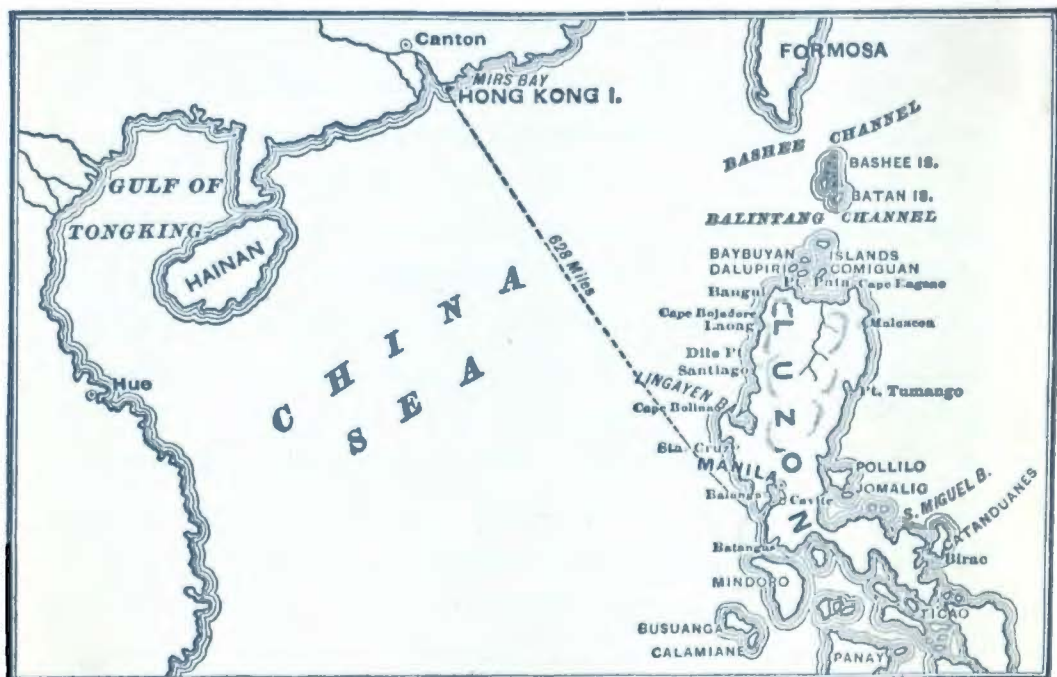
Their occupation will be varied by frequent visits to their city home, in the New Jerusalem, for "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me." Isaiah 66:23. But there will be order in this new realm, and there will be those who will govern the various provinces of the empire of Christ, for it is stated that "the kings of the earth do bring their glory and honor into it." Revelation 21:24.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. Forever separated from death, the saved will live an eternal life, in duration as the life of God, with whom "they shall reign forever and ever." Revelation 22:5.

Lost in amazement as we contemplate these wonderful themes, we can only join with Paul in his inability to express them when he exclaims: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.



THE WEST INDIES.



THE PHILIPPINE ISLANDS.

SUPPLEMENT.

RECENT WARS AND THEIR LESSONS.

THE SPANISH-AMERICAN WAR.

SINCE the first editions of "The Coming King" were issued, history has been making fast. The policy of the United States to keep free from foreign complications has been disregarded, and she has successfully closed a war with Spain, the government which, through the efforts of its enterprising queen, Isabella, sent a Columbus to our shores four hundred years ago.

The cause of this war is the manner in which Spain had managed, or mismanaged, the insurrection in Cuba, one of the last remnants of the vast possessions she once held in the Western Hemisphere.



Cuba is less than one hundred miles from our own shores, and the United States at last felt compelled to step in and put a stop to the inhuman, atrocious warfare going on so close to her borders.

The story of Cuba is of thrilling interest. The island was discovered by Columbus on his first voyage, and on his return to Spain his report was, "It is the most beautiful land that eyes ever beheld." His glowing reports of its beauty and wonderful resources soon started fleets loaded with adventurers, who went to seek their fortunes in this new, strange land.

Twenty years later, in 1511, Valasquez, with an army of several hundred men, sailed for Cuba to "pacify" the simple-hearted, peaceful Ciboneyes, as the native Indians of the island were called. This was an easy task, and when their chief was cap-

These eight small Columbus views are copies of famous Old World paintings. It will be also remembered that these scenes were printed on the different denominations of postage stamps issued by the United States government during the World's Columbian Exposition in 1893.



tured, this inhuman leader of adventurers burned him at the stake as a "warning" to his captive people.

The conquest of Mexico followed, accompanied with such atrocities as can be perpetrated only by a people educated in the school of the Spanish inquisition. The conquests of this nation in the New World were almost universally accompanied with such barbaric cruelties as make civilized people shudder.



After the conquest of Cuba, the natives were made slaves and

put to tilling the soil, and the island soon blossomed with the plantations of the Castilians. So rigorous was the servitude that in fifty years the original population of about three hundred thousand natives was practically extinct. To fill their places the Cuban masters turned their attention to the more hardy Negro, and all the horrors of the slave trade were enacted. It is stated that the importation of these slaves reached as high as ten, fifteen, and even twenty thousand annually. Slavery in the island was abolished a few years ago through the intervention of other nations.



The climate of Cuba is even, the temperature ranging from sixty to eighty degrees throughout the year. The coast line is malarious, and subject to attacks from the dreaded yellow fever; but in the interior the climate is healthy and agreeable.

The leading products of the soil are sugar, tobacco, coffee, and tropical fruits. In some sections large tracts of land are devoted to grazing, and it is here that many of the finest animals for the Spanish bull-fights are raised.



Previous to the war the annual exports of sugar were over 1,000,000 tons, nine tenths of which came to the United States. Over 250,000 bales of tobacco, 155,000,000 cigars, and 40,000,000 cigarettes left its shores annually. Each year there were raised 500,000 horses and mules, 2,500,000 cattle, and over 500,000 swine. The total annual exports averaged \$82,000,000.

The population was variously estimated at about 1,500,000, sixty-five per cent. of whom were white. They consisted of three classes: the Spaniards, who occupied nearly all the offices of power and trust; the Creoles, who were mostly planters; and the Negroes and Asiatic coolies, who really did the manual labor. The language of the Island was Spanish.



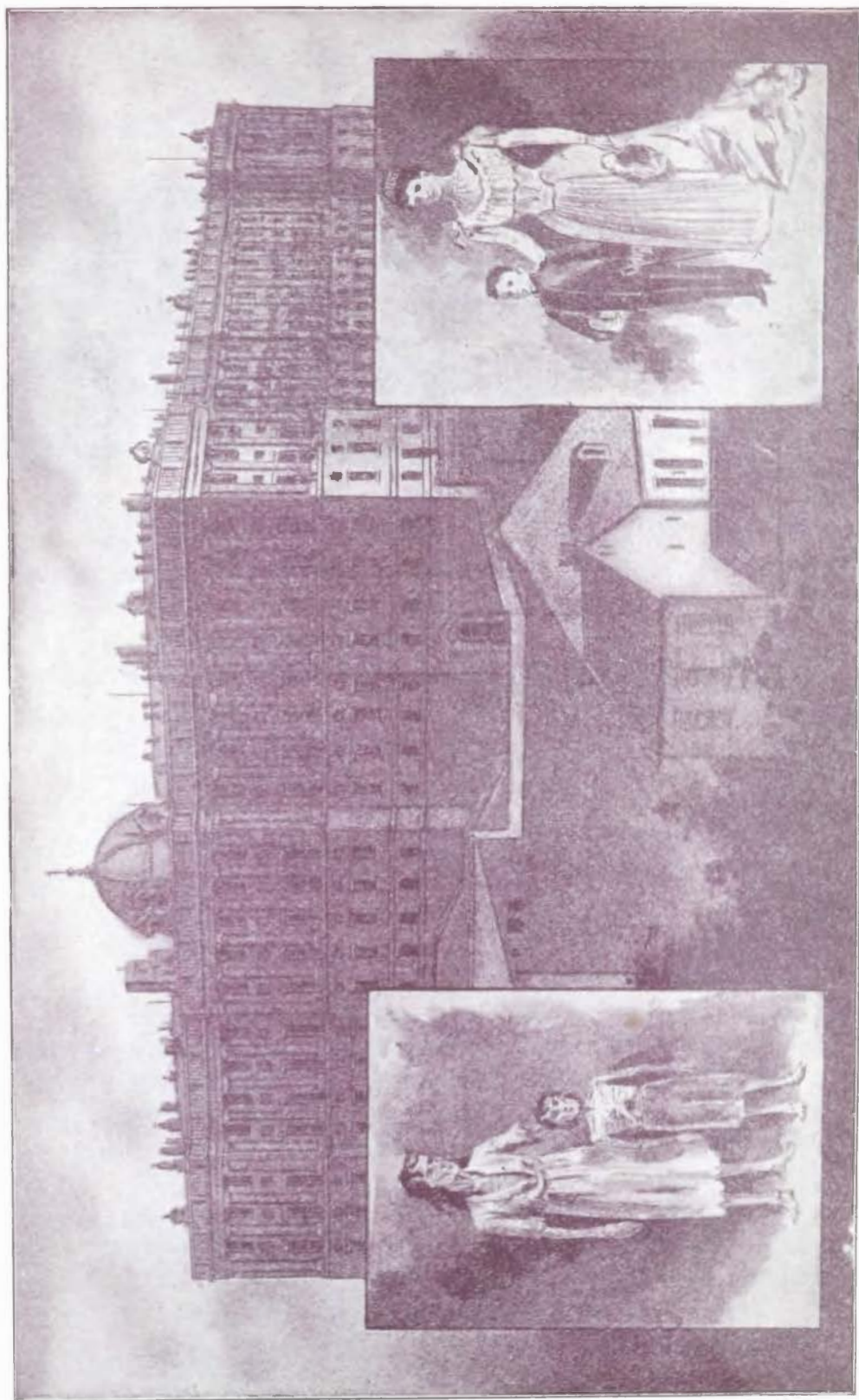
Educationally, Cuba is far behind other countries. The per cent. of illiteracy is large. Until recently there were but few schools in the island, and these of an inferior grade. At the breaking out of the recent war, there were about eight hundred schools, and one university, located at Havana.

The established state religion was Roman Catholic, and no other form was tolerated except under protest.

From the first, Spain governed her Western possessions with an iron hand. Her rule was not for the benefit of her subjects in these colonies, but simply to fill the depleted coffers of the mother country. In this effort, no oppression or tyranny was too great. The following illustrations are to the point:—

The timber in the interior of Cuba is excellent for ship-building. This enterprise was at one time started on the island, and it





Cuban mother and her child.

PALACE OF QUEEN REGENT, MADRID.

Queen Regent and her child.

is stated that one hundred and fourteen vessels were built ; but it was found to interfere with the ship-building interests of the mother country, and the industry was stopped by royal mandate.

When Central America was under Spanish control, large vineyards were planted ; for the soil and climate were peculiarly adapted to the raising of grapes. It was not long before the hills were covered with vineyards. Then the mother country discovered that this industry of her Central American children interfered with her home markets, and an armed force was sent to uproot every vine in the whole province, and the order was promptly executed.

In the early history of Cuba, Spain enacted a law that none but Castilians should settle on the island, or even traffic with it, under penalty of death. This, no doubt, was largely responsible for the state of things which existed in the latter part of the seventeenth century, when smuggling, plundering, and pirating were rife.

Unendurable taxation, oppression, and unjust discrimination in favor of the mother country, have resulted in rebellions and insurrections in her Western colonies, and one after another of her immense possessions have slipped from her grasp, until at present writing, not only Cuba and Puerto Rico, but the Philippines as well, have slipped from her grasp.

Under such conditions it is not surprising that revolts and insurrections have been common in Cuba. But it was not until the present century that the revolutionary spirit became general. Appeal after appeal was sent to Spain ; but to little purpose. For a time Cuba was granted a representation in the Spanish Cortes ; but this liberty was finally withdrawn, and the government was placed in the hands of a captain-general, who was made practically master of the life and property of every inhabitant of the island.



COCOANUT PALM

Of course this absolute power was abused, and uprisings followed. In 1834, under Governor General Tacón, it was reported that an uprising against the whites had been planned by the negroes. Suspects were arrested and examined; but no information regarding the plot could be obtained. Torture was then employed, and every unwilling witness was stretched,



CUBAN COAT OF ARMS.

face downward, on a ladder, and flogged. Information was thus obtained incriminating 3,076 persons, who were put to hard labor for long periods, banished, shot, or otherwise punished.

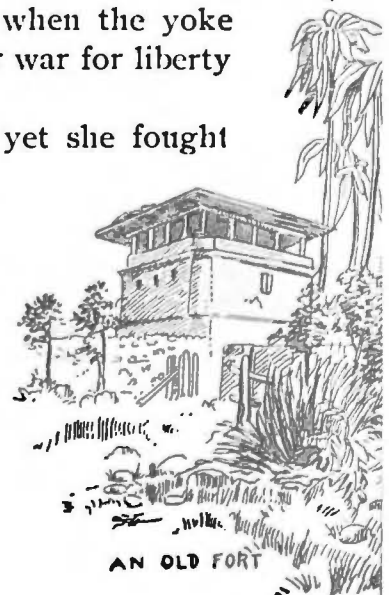
Later, General Lopez, a Spanish officer, espoused the cause of the Cubans, and in 1848, with 600 men, landed at Cardenas and captured the place. Becoming convinced of his inability to accomplish the work undertaken, he fled with his troops to Key West, pursued by a Spanish man-of-war.

In 1851, he again made the attempt, with Colonel Crittenden of Kentucky and 450 men. Not receiving proper support from the Cubans, they were soon captured by the Spaniards, and executed at Havana.

Spain then promised reforms, which brought peace for a time; but every promise was broken, liberty was refused, and taxation was increased. The time came when the yoke could be no longer borne, and the ten-year war for liberty broke out, in 1868.

Cuba was but a pigmy beside Spain, yet she fought like a giant. Blood ran in torrents. The public wealth disappeared, and it is said that whole districts were left with hardly a male inhabitant. Seven hundred million dollars were spent, and a quarter of a million lives were sacrificed in the war.

Becoming satisfied she could never subdue Cuba, Spain again resorted to



intrigue. By fair promises the Cubans were led to lay down their arms ; but Spain, learning nothing from the past, did not keep her promises, and the same old system of tyranny was soon resumed.

The final insurrection began April 12, 1895, when Marti and Gomez, the Cuban exiles, with a handful of men landed at Baracoa, on the eastern coast of Cuba, and proclaimed the republic. Thousands of patriots flocked to their standard, and the war for freedom was on.

Marti soon lost his life in battle, and

Gomez and Maceo came into supreme command.

It is needless to go into all the particulars of this

warfare ; but for three years Cuba, scantily armed and with little resource, maintained her cause against the well-armed forces which all the resources of Spain were able to put into the field.

At first General Campos was sent from Spain to put down the rebellion. Failing in his efforts, he was recalled, and General Weyler was sent to Cuba as captain-general.

Then began the barbarities of "Butcher Weyler," as he was called. Wounded insurgents were murdered as they lay in their cots in the hospitals ; suspects were executed after mock trials ; and a rigorous censorship of the press was maintained.

In 1896, failing in his efforts to put down the rebellion, Weyler put into effect his last desperate plan of *devastation and concentration*. "The peasantry, including all dwelling in the open agricultural interior, were driven into the garrison towns or



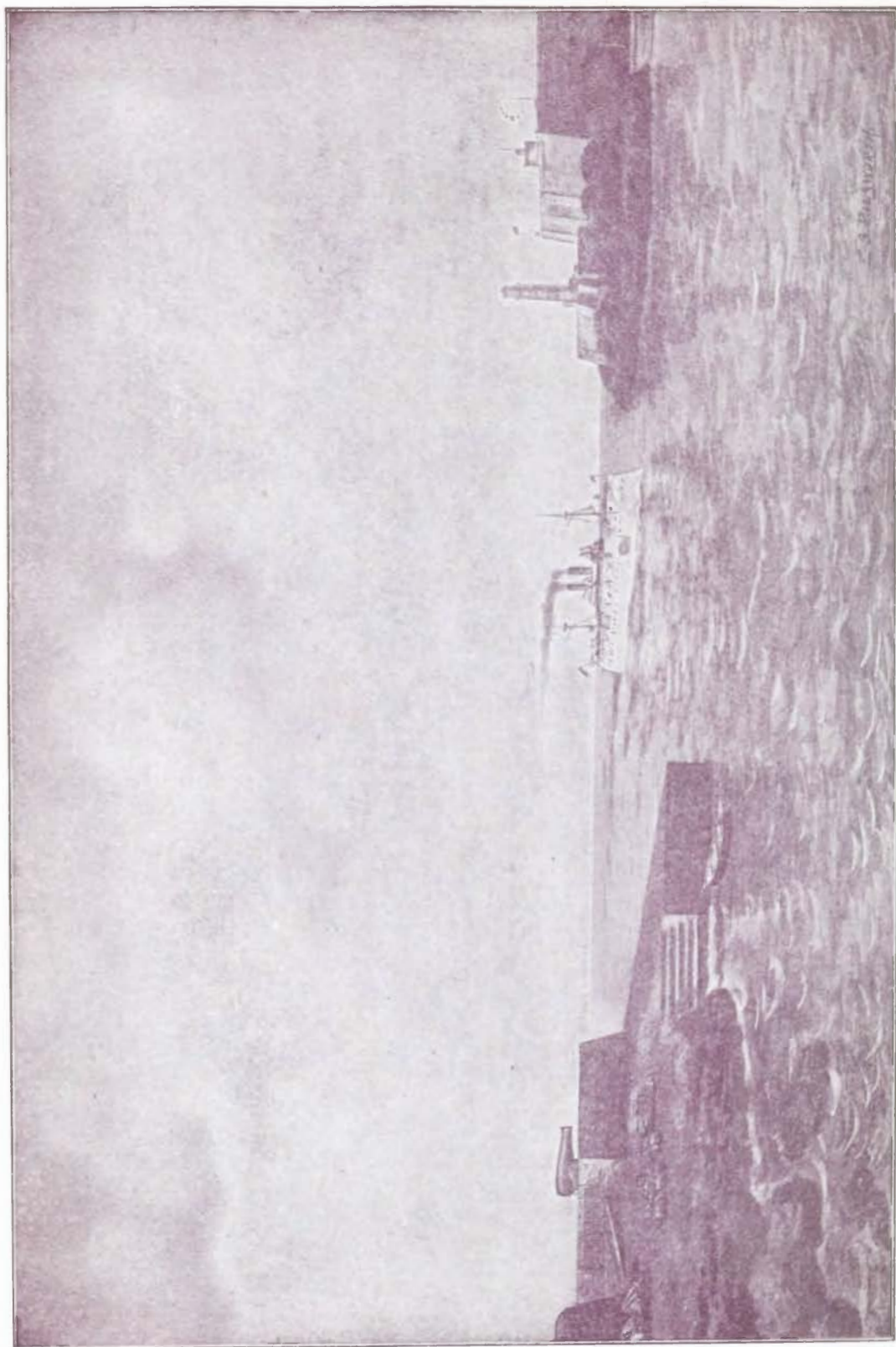
JOSE MARTI.



GEN. MAXIMO GOMEZ.



GEN. ANTONIO MACEO.



The Punta.

THE "MAINE" ENTERING HAVANA HARBOR.

Morro Castle.

isolated places held by the troops. The raising and moving of provisions of all kinds were interdicted. The fields were laid waste, dwellings unroofed and fired, mills destroyed, and, in short, everything that could desolate the land and render it unfit for human habitation or support, was commanded and executed with all the power at his disposal."



D VALERIANO WEYLER.

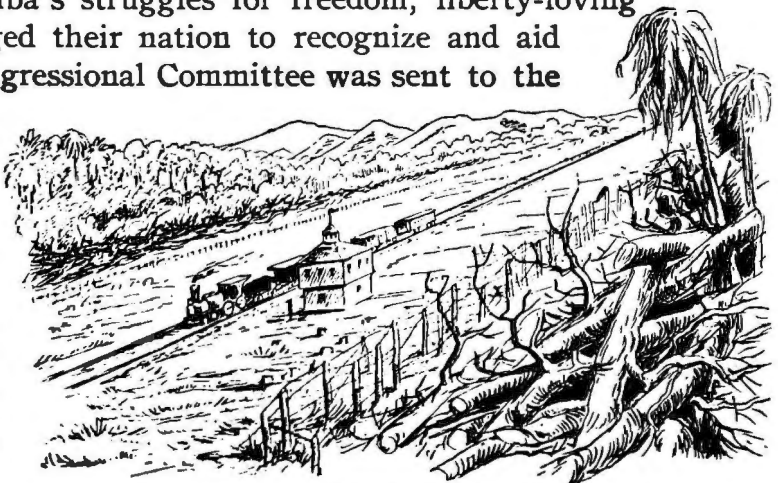
Under this order hundreds of thousands of the agricultural population were herded within the towns, without proper shelter, with no means of support, poorly clad, and exposed to the most unsanitary conditions. Then the death-rate became terrible through starvation, fevers, and other causes incident to their condition and surroundings.

Then the United States government, in connection with the *Christian Herald*, and operating through the Red Cross Society under Clara Barton, began its work of relief for the starving *reconcentrados*. Supplies were sent by the ship-load, and relief was carried to thousands.

During the summer of 1897, General Weyler was recalled, and General Blanco was made captain-general in his place. Shocked at the terrible situation, he endeavored to make changes for the better; but Weyler had done his work so thoroughly that little was accomplished.

All through Cuba's struggles for freedom, liberty-loving Americans had urged their nation to recognize and aid them. Now a Congressional Committee was sent to the

The Trocha was a cleared space 200 yards wide running across land. The track of the government-railroad runs through the center of this cleared space. By the side of the railroad is a line of forts about a mile apart. At the edge of the cleared space is a maze of barbed wire, outside of that is piled the trunks of trees cut from the cleared space. The object of the Trocha was to present a barrier through which the insurgents could not pass from one part of the island to the other. It did not do what was expected of it.



WEYLER'S TROCHA THROUGH CUBA.

island to learn the true situation. Their report fully confirmed the stories of awful suffering brought about by Spanish cruelty.

Spaniards chose to consider these acts of the United States as unfriendly, and the lives of Americans in Cuba were deemed unsafe. Hence early in 1898 the battle-ship "Maine" was sent to Havana harbor to guard their interests and lives. Such a move is customary with all nations. On the night of February 15, without cause or provocation, she was blown up



WRECK OF THE "MAINE."

Locating the Responsibility.

by a submarine torpedo, and 266 of her crew were killed.

This unprovoked and dastardly act aroused the United States to the highest pitch of feeling. This act, together with the cruelty and mismanagement of Spain, and her inability to suppress the Cuban insurrection, led to a formal demand by the United States that Spain withdraw from Cuba and give the island its freedom. This ultimatum was in-

"There are those who say the court does not fix the responsibility; the 'peace-at-any-price' man cannot escape so. The court fixes the responsibility. We were in Spanish waters and over Spanish territory. The harbor is owned and controlled by Spain. The explosives in that harbor were owned and controlled by Spain. If it was a torpedo, it was a Spanish torpedo; if it was a mine, it was a Spanish mine. No explosives have been on the island in Havana for over a year to private citizens; if it was gun-cotton, it was Spanish gun-cotton, and if it was dynamite, it was Spanish dynamite. The powder exploded it was controlled by Spain. The government acts only through its agents and officers, as much as they control the discharge of their cannon. It was located, and exploded by Spain, Spain must answer."—From Senator Spooner's speech before Congress.

dignantly rejected by Spain, and war between the two nations was the result.

A war fund was immediately voted by Congress, troops were called out, the navy strengthened by every available means, and coast defenses put in the best condition possible. A fleet was sent to blockade Havana, the Asiatic squadron at Hong-Kong, under Dewey, was ordered to the Philippine Islands to take care of the Spanish fleet at that point, and war was on once more.

The opportunity of a life time came to Dewey when he met and utterly destroyed the Spanish fleet at Manila. And although he sustained the combined fire of the fleet and the land batteries, not a ship was lost, and no one was killed.

Land forces were sent to both Cuba and the Philippines to co-operate with the navy. The Spanish fleet under Cervera, after being for some time bottled up in the harbor of Santiago de Cuba, made a dash for freedom, but met with disaster on every hand, not a vessel escaping. Spain at last saw the futility of prolonging the struggle, fighting ceased, and peace was at last declared.

Now for the lessons to be learned from this present war. Nations do not arise, flourish, and pass off the stage of action by chance. There is an overruling Providence which controls their destinies. To Daniel it was revealed that the affliction which came to King Nebuchadnezzar was "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Daniel 4:17.

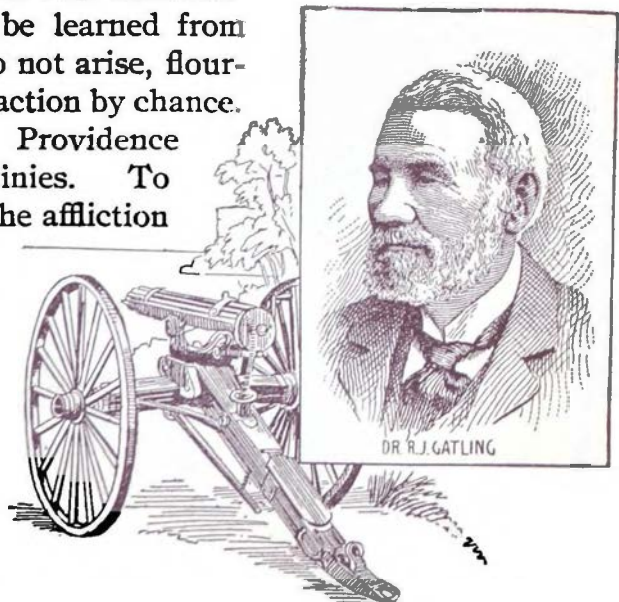
The Gatling gun, named after Dr. Gatling, inventor, fires 1,200 shots per minute, and 500 have been fired in two and a half seconds.



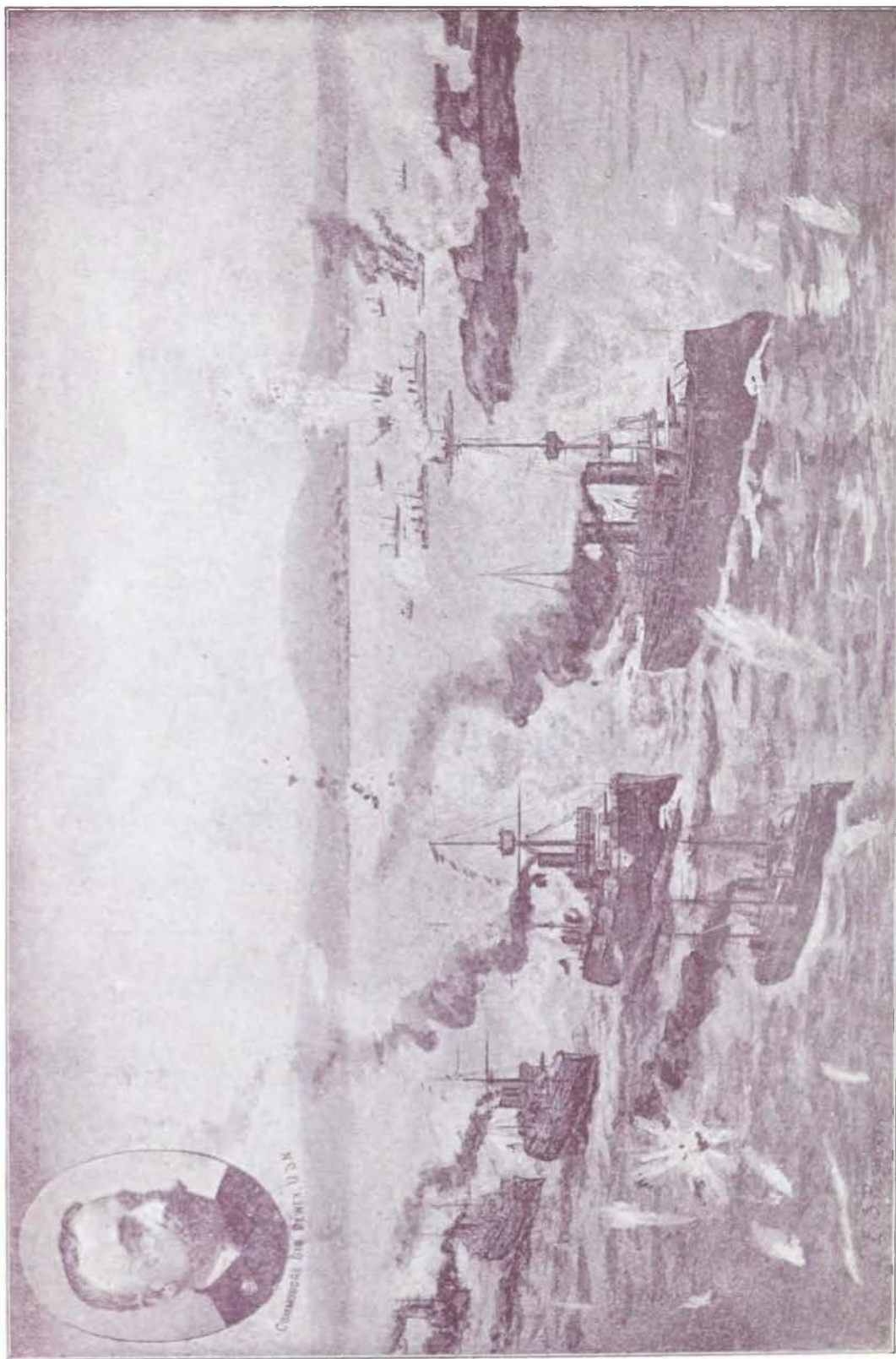
SALVADOR CISNEROS,
Ex-President of
the Cuban Republic.



BEN CALIXTO GARCIA.



DR. R.J. GATLING



BATTLE OF MANILA.

Nations are used by God to punish other nations for their wickedness. When Israel forsook the Lord, the surrounding nations were permitted to prevail against them and humble them until they should realize their iniquity and return to Him. God often afflicts nations as He does individuals, for their own good and for the advancement of his work of salvation in the earth.

Important history is recorded in Genesis 15:13-16. Canaan had been given to Abraham and his seed. But in order for them to possess it, the nation of the Amorites which dwelt there must be destroyed.

But this must not be done until "the fourth generation: . . . for the iniquity of the Amorites is not yet full." Some feared God in that nation, and others might accept him. But when they should become utterly hardened in sin, as did Sodom and Gomorrah, then the victorious army of Israel became God's instrument of punishment to them.

At the outset of her career, Spain overlooked the statement made by Christ, "My Kingdom is not of this world." "Render to Cæsar the things that are Cæsar's, and

to God the things that are God's," forever prohibits the union of church and state. A state religion is not God's religion; for it is not in harmony with his instruction, and so must be wrong. Spain's fatal mistake from the first was that her wars were for the upbuilding of a *national religion* as well as the state. To this end an intimate alliance was formed between the kings and the clergy. The clergy became the state, and the state the clergy. Indeed, no king was permitted to ascend



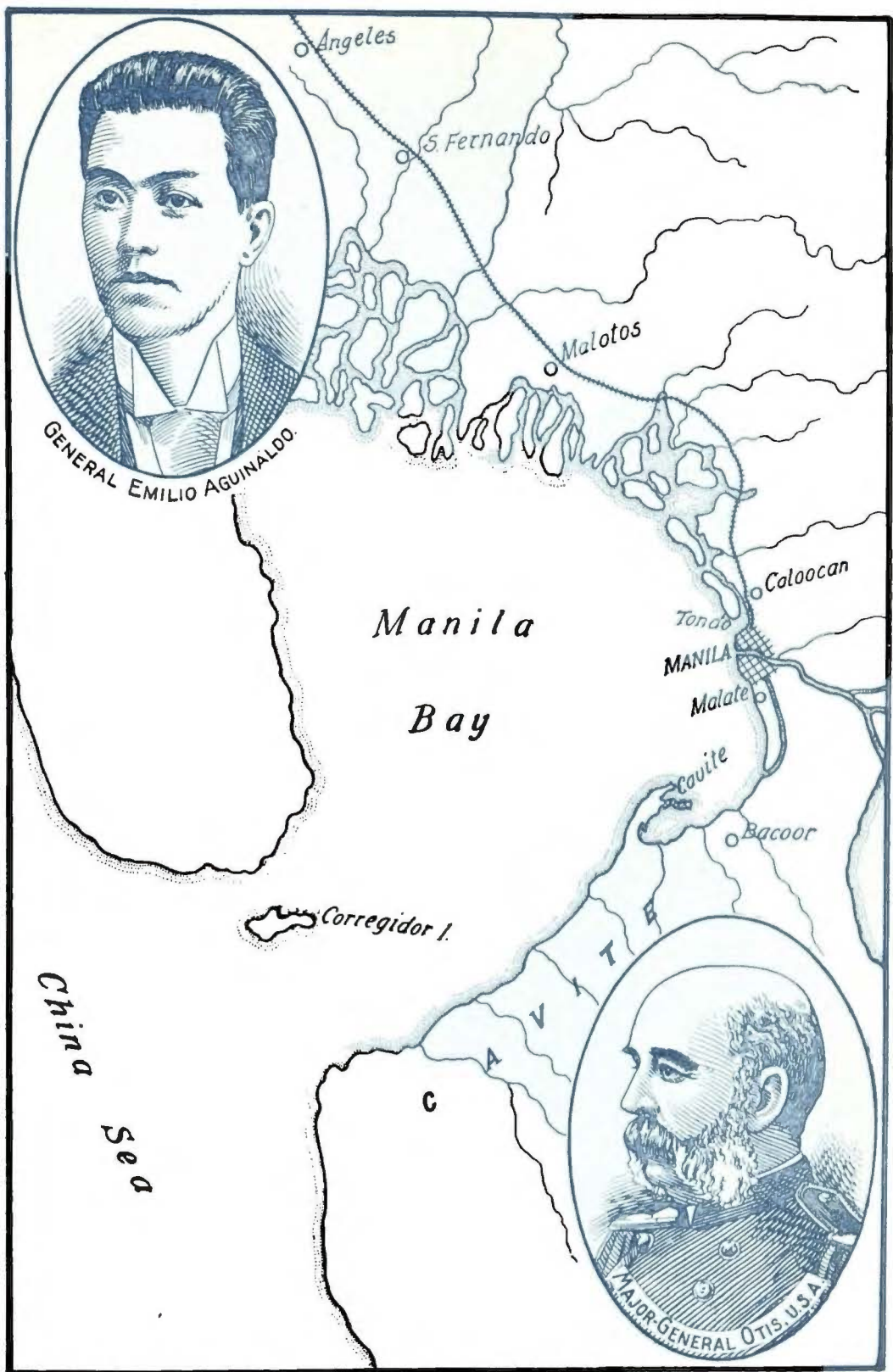
MAJ. GEN. N. A. MILES.



R. ADMIRAL SAMPSON
then in command
the Atlantic Squadron.



REAR ADMIRAL SCHLEY,
then in Command of the Flying Squadron



PHILIPPINE WAR.

the throne until he had sworn to preserve the purity of the faith, the bishops being the judges.

During the fifteenth century the Spanish Inquisition was established. By it the most horrible tortures which wicked men and devils could invent were introduced, the "direct object of which was to make of the people [Catholic] Christians, or, failing in that, to exterminate them."

Charles V boasted that he preferred his creed to his country, and in the Netherlands one hundred thousand heretics were put to death.

Philip II, successor to Charles V, had for his favorite maxim, "It is better not to reign at all than to reign over heretics." So well did he carry out this principle, that in less than ten years every vestige of the Reformation had disappeared.

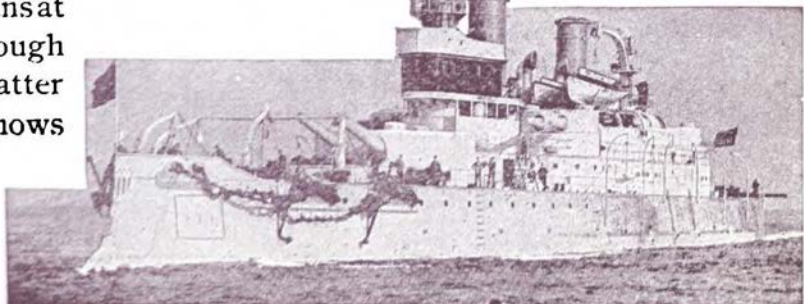
For full thirty years he waged war against the Reformation among the



THE "KATANDIN."

Dutch. During this time he put to death over eighteen thousand persons in cold blood, besides those slain on the battlefield. The great Armada, sent against England, was to humble that nation and exterminate Protestantism. The awful destruction of this fleet was ascribed by the clergy to the displeasure of God, who would not allow even that pious enterprise to succeed while those who undertook it left heretics undisturbed at home. About one million of Moriscoes, the most intelligent, thrifty, and industrious citizens of the kingdom were driven out because of their religious belief. The most inhuman tortures were inflicted upon them. Bleda, a noted Dominican, declared that "for the sake of example, every Morisco in Spain should have his throat cut, because it is impossible to tell which of them are Christians at heart, and it is enough to leave the matter to God, who knows

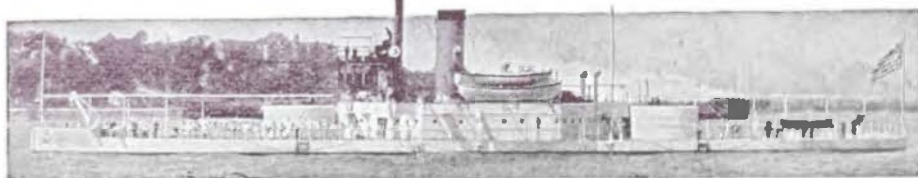
THE "OREGON"
on her trip from the
Pacific Coast to join
the Atlantic Squad-
ron.



his own, and who will reward in the next world those who are really Catholics."

Oppression and cruelty have marked the government of this nation, both in the Old World and in the New. A change of rulers would sometimes better the condition, but when the merciful ruler passed away, the old spirit would revive, and in a very few years the good work of half a century would be undone. It is *in the people*, and whenever they have the power, the same spirit which made the old inquisition possible is manifested to-day. The blood of the hosts of the martyrs of Spain cries from the earth, "How long, O Lord, how long?" With all her awful deeds, is not the cup of her iniquity about full and the hour of her retribution come?

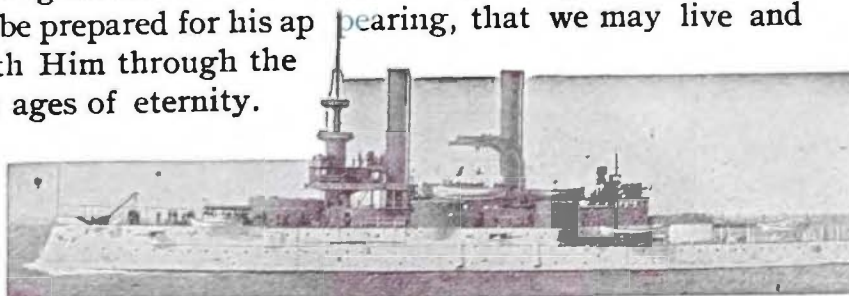
But there is another point of interest connected with this war with Spain. We are told in the Word that the gospel of Jesus Christ is to be preached to all nations as a



THE "ALBATROSS."

witness, and then the end will come. Matthew 24:14. All nations have opened their doors to the proclamation of that gospel except Spain. She tolerates no religion but Catholicism. Has not the time come when this gospel of the kingdom, as it is in Jesus, must go to the honest-hearted of that benighted land? May not this war be the means employed by an all-wise God to throw open the doors of Spain for this very work?

Dear reader, the time is near when the God of heaven will set up his everlasting kingdom. Already the gospel of that kingdom is going to all the world. The signs of the times are fulfilling all around us. The coming King is at the door. May we be prepared for his appearing, that we may live and reign with Him through the ceaseless ages of eternity.



THE "IOWA."

THE UNITED STATES A WORLD POWER.

IN a previous chapter of this book entitled "Wars and Rumors of Wars," written in 1897, this statement is made: "When the final great struggle comes, the United States will be ready to do her part," p. 173.

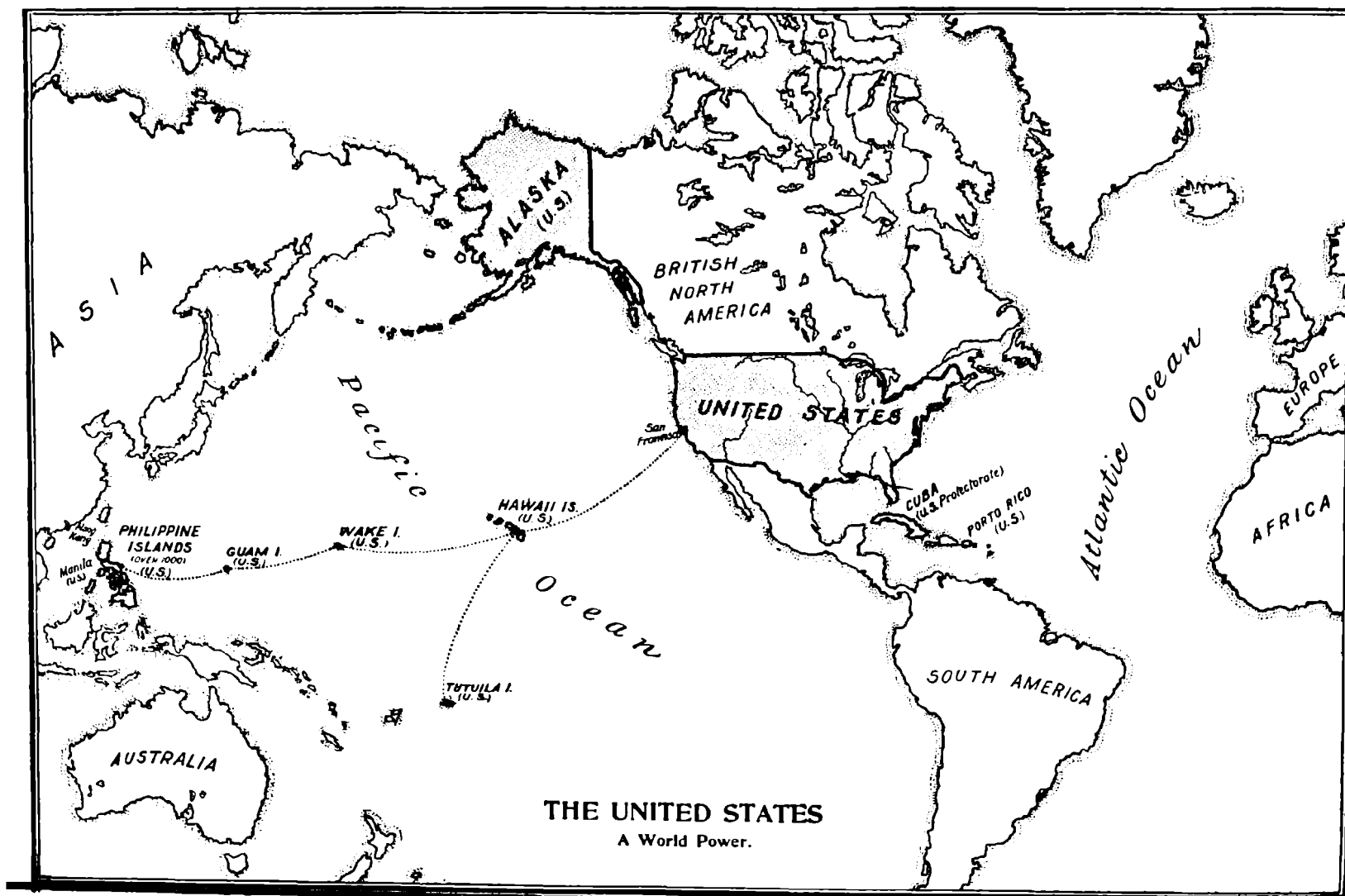
When those lines were penned, there was only a faint foreshadowing of what may be clearly seen to-day. And what was then almost a prophecy, is now as near a fulfilled certainty.

Ever since the establishment of this government it has been its settled policy, heeding the admonition of Washington, to "avoid entangling alliances" with other powers. In harmony with this counsel, which was the best advice that a wise and farseeing statesmanship could give, and having in the nation itself such vast resources that we found no great need of joining in the scramble for territory in order to promote commerce, it has been comparatively easy for the nation to maintain a very safe and unique position among the nations of the earth.

At the time when the Napoleonic wars, attended by such appalling loss of life and expenditure of money were raging in Europe, the United States was only slightly affected by them, and the historian, Sir Walter Scott, in his life of Napoleon, in one place, after summarizing the unhappy and unsettled condition of about every country in Europe, contrasted this turbulent state of affairs in the Old World with the condition of things in America by saying, "America, happy in the Atlantic which severed her from Europe, now an almost universal scene of war or slavery, looked on in conscious security."

Such was the condition of the United States in its relation to Europe prior to the year A. D. 1897.

Now all this is changed. The United States is no longer enjoying that independent position and consequent security that it once possessed. Like a giant who has been in quiet and secluded training for the arena, and who suddenly comes to the front by some remarkable feat of prowess, so the United States, from a position of comparatively small influence in the commercial and military world, has suddenly, by a successful foreign war, accompanied by a sudden and surprising change of national policy, placed itself in the van of the nations, and has entered the theater of the world, where it is already making itself felt by all the nations of the earth.



The immediate cause of this most remarkable change of national policy was the war with Spain, which opened before the nation an opportunity for conquest and commerce, into which America has boldly entered.

At the beginning of the Spanish-American war, territorial extension was scarcely thought of. The wrongs so long endured by suffering Cuba, and the apparent necessity that the great Republic of the West should redress those wrongs, was the all-pervading idea.

As an unforeseen result of that war, the remarkable victory won by Admiral Dewey at Manila Bay, placed the whole Philippine group of islands, as far as Spain was concerned, in the hands of the United States. This most remarkable naval victory of modern times, and also the victory over the Spanish fleet at Santiago soon after, together with the speedy defeat and humiliation of Spain, placed the United States in such an attitude that it won from the world instant recognition of its ability and power,—a concession that no nation but Great Britain had hitherto accorded.

The national pride, already high, was greatly inflamed by the war, and the obsequious spirit of the European nations toward the United States was taken advantage of to secure all the fruits of victory that it was possible to attain.

It is true that the possessions of the United States have been steadily expanding, but consistent with its own "Monroe doctrine," this expansion was confined to the North American continent until the annexation of Hawaii in 1898, which was quickly followed by the acquisition of the Philippines, Guam, and the Spanish West Indian Islands. In 1900, after the partition of Samoa, the island of Tutuila was added to the possessions of the United States, as a stepping-stone to the commerce of the world beyond the Pacific.

Previous to the Spanish-American war had any one predicted that the United States would own and control the Philippine Islands, and would turn from its apparently settled policy of segregation and avoidance of participation in the contentions of the European nations, to an active position in the affairs of the world so that this government would be called upon to settle disputes, help arrange "spheres of influence" for other nations, establish boundaries, etc., he would have been considered a fit subject for a lunatic asylum. Or, had it been predicted that the regular army of the United States would be augmented from 30,000 to 100,000 men in time of peace, and that an army of 63,000 men,—as large an army as

General Meade had in line at any one time at Gettysburg, where the decisive battle of the Civil war in this country was fought, would be serving the country 7,000 miles beyond the outermost boundaries of the United States as garrisons of conquered and annexed territory, he would have been commiserated as one whose mind was not properly balanced. But all this came in two years.

The object that has caused this sudden reversal of the national policy may be spoken in one word—trade. The United States has apparently adopted the English idea that "trade follows the flag," and so the flag is carried to the other lands and established there, that trade and commerce may be quickened. Cecil Rhodes, the great millionaire of South Africa, has lately declared of the British flag that it is the "greatest commercial asset," and Americans are evidently holding the same views of the Stars and Stripes.

There is no doubt that the taking of the important commercial city of Manila so near to that great British emporium of the East, Hongkong, opened up before many American eyes a dazzling vista of trade and commerce in the far East. With this thought in view, the Philippine Islands are retained, with Manila as a basis of operations, distant only two days' journey from a country where half the population of the world lives within an area not larger than the United States.

It is very probable that the Philippine Islands possess vast resources that may be made to yield rich returns for investment, but America in her new departure does not stop here; she is looking still farther on toward China, a portion of whose wants in the way of manufactures she hopes to supply.

The condition of China at this time is such as to make it an easy prey for the powers of Europe. Vast in extent, densely populated, wrapped up in ancient superstitions, with the sentiment of nationality almost, if not quite, extinct, and with a determined purpose to resist all innovations, the country has been for a long time ready to fall into the hands of any powerful and unscrupulous government that may have time and opportunity to take forcible possession of it. Ever since her easy defeat by Japan the eye of Russia has been upon China. Had not Russia been much hampered by her other great projects, and by the strong footing that Great Britain has in China, she doubtless would have taken possession of China the same as Great Britain has of India.

In her aspirations for an eastern outlet to the ocean, Russia has constructed the great Siberian railroad, which is a

veritable chain of steel around the whole northern border of China. The first great and masterly move of Russia toward the control of China was ostensibly in the interests of that country. At the close of the Chinese-Japanese war, China turned to Russia for help to pay the Japanese indemnity. Russia secured the money of French capitalists and loaned it to China, guaranteeing to pay the interest and principal to the investors, really gaining by this action a mortgage on all China. As a further concession for her help, Russia secured possession of the strong naval station of Port Arthur, which the Japanese had taken, and privilege for railroads through Manchuria which places that important province of China under Russian control.

Japan was compelled to give up Port Arthur by threats of war from Russia, France, and Germany. England consented only on the ground that the other strong fortification and town on the Chinese coast, Wei-Hai-Wei, which had also been taken by Japan, be transferred by Japan directly to her, which was done.

Germany, seeing how things were going with China, took occasion of some mistreatment of German Catholic missionaries in China to seize a town and section of country on the Chinese coast and to fortify it. France has been encroaching upon the south of China for years. Thus China is in the position of a man held up to be robbed by several persons each stronger than he, and the mutual jealousies of all the powers so snarling over this decayed empire is all that prolongs its life. China has indeed become another veritable "Sick Man of the East," only it has neither the spirit nor means of defense that the original sick man — Turkey — possesses.

This, in brief, is the condition of affairs in China, and the victory of Admiral Dewey and the cession of the Philippine archipelago to the United States has now introduced this nation as a new and powerful factor into Chinese affairs.

The United States was in treaty with China, and the Americans quickly saw that the partitioning of China into "spheres of influence" by these powers would not only be compelling China to break her treaty with the United States, but that it would shut Chinese markets to American products. It was then that the policy known as the "open door," of which so much has been said, was inaugurated. It was arranged between American and British statesmen that a new plan should be adopted in regard to China so that no one

nation could so monopolize any part of China that the people of certain other nations should not be at liberty to trade there freely upon equal rights.

The prestige that the United States had gained in the war with Spain, made it possible for Americans to take the initiative in this plan, and with the active co-operation of Great Britain, the United States Secretary of State, Mr. John Hay, set about his work.

The result has been eminently successful. Strictly speaking, no treaty has been negotiated, but the government of six great powers—Russia, France, Great Britain, Italy, the United States, and Japan—have each given written assurances that no matter what temporary or permanent concessions they may gain in China for the building of railroads or the development of her resources, every part of China shall be free to the trade of the citizens of the six powers who have agreed so to do. This is the “open door,” and the United States, aided by Great Britain, was the power that opened it.

It will at once be seen that by this arrangement the United States both by acting the chief part in the negotiation of this agreement and by its position as one of the six signatory powers, is brought into a relation to China and to the world that it never before occupied. Nations are as liable to break their agreements as are individuals. When individuals fail to keep their word, generally nothing more serious than a suit at law follows, but when nations do not fulfill their agreements, war is the almost inevitable result. Thus the United States now occupies a place where any infraction of this agreement by any one of the other five powers may lead this nation into war, either alone, or as the ally of some one or more of these powers.

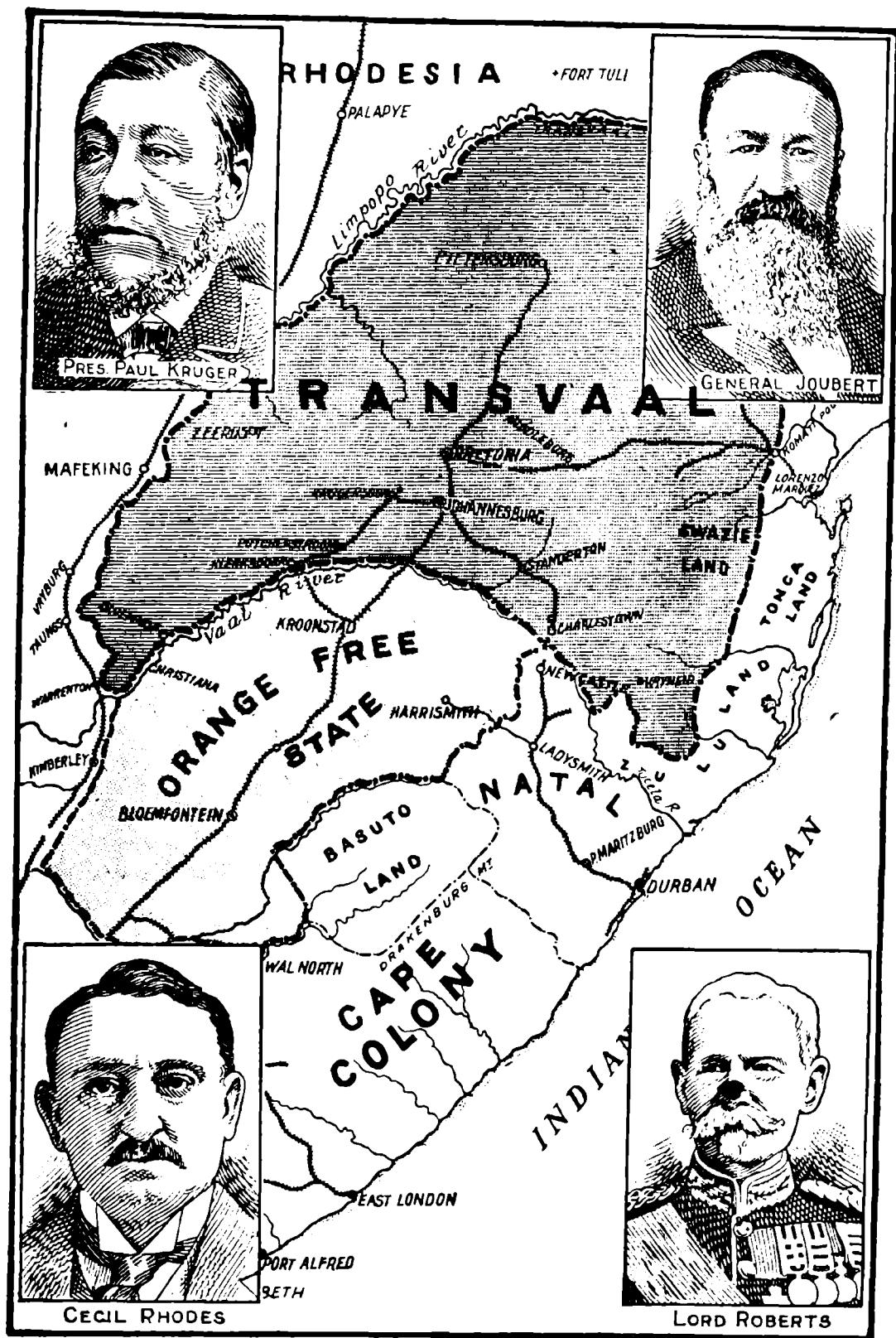
Furthermore: should one of these powers go to war with another over any other matter besides Chinese affairs (an event that may be expected at any time), the mutual relations of these powers in China might at once bring this country into the quarrel; and thus our peaceful relations be severed.

The position our nation has attained may be clearly seen in a late event. The presidents of the two Dutch republics in South Africa made their first appeal to this nation to use its good offices to bring about peace with Great Britain, and the other nations wait to see what the United States will do. But a few years ago these same powers would not have waited a moment to see what the United States would do. The United States is now a recognized world power, and can not,

if it would, avoid the burdens and responsibilities that its new position entails upon it. Once started in this way, the nation can not recede from it, but must go on to whatever further action its position among the nations shall be deemed advisable or imperative.

So when goes forth the final call of the Almighty, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up" (Joel 3: 9), and when He will, as he has foretold, "gather all nations, and will bring them down into the valley of Jehoshaphat" (Joel 3: 2), when "the Lord also shall roar out of Zion, and utter his voice from Jerusalem" (Joel 3: 16), then we may be sure that among the "all nations" represented there, the United States of America will not be left out. It will participate with the rest in the great battle of the Lord. "For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, He hath delivered them to the slaughter." Isa. 34: 2. And again the Lord describing that day says: "The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing (margin, thistledown) before the whirlwind." Isa. 17: 12, 13.

With such events on the wing, such scenes soon to be enacted, the necessary preparation to stand when THE COMING KING arises to judgment to save the meek of the earth, should above all things occupy our attention, Christ is our only refuge, and He has promised to save to the uttermost all who come to God by Him.



SOUTH AFRICAN WAR.

THE SOUTH AFRICAN WAR AND THE PARTITION OF AFRICA.

That the Anglo-Saxons are divinely ordained to control the world has been the political conviction of the British branch of the race for a long time; and while it is true that alcohol and opium have followed British conquests hand in hand everywhere, it is also true that the gospel has had free access wherever their arms have cleared the way, whether by a divine edict for the greatest good of humanity or seemingly by the Englishmen's will alone for the greatest good to themselves.

There are two sides of the South African controversy:—

In 1652 the Dutch East India Company established a colony at the Cape of Good Hope, the southern extremity of Africa, as a halfway station for their ships on the way to India. Thirty-three years later they were joined by the French Huguenots who had been driven from France by persecution under Louis XIV, as the result of his revocation of his grandfather's "Edict of Nantes," a Protestant toleration act. Thus came the union of these Dutch and French co-religionists in South Africa, resulting in intermarriage, and accounting for such names among the Dutch as Joubert and Cronje.

In 1806 Cape Colony was taken possession of by Great Britain, with little resistance, the control being sanctioned by the powers of Europe in 1814.

Like the New England colonists, these South African pioneers fought and drove back the natives, following them into the adjacent interior as early as 1836, the Dutch Boers (farmers) soon forming the nuclei of what is now known as the Orange Free State and the South African Republic, or Transvaal, to which Paul Kruger (now Oom Paul, Uncle Paul, President Kruger) emigrated when ten years old, and who, only four years later, fought the Zulus as bravely as his people withstood the British in the recent war, notwithstanding the foe numbered four times as many men as Wellington had at Waterloo when he crushed the giant military power of Napoleon.

The aggressive policy of Great Britain toward the Dutch has made them intense haters of the English; but, to say the least, that policy was no more unjust than the oppression and abuse of the resident blacks by the Boers, both tyrannies doubtless meriting the judgment of God.

In 1842 the British government overthrew the Dutch Republic of Natal, and in 1848 annexed the Orange Free State, but withdrew in 1852, acknowledging its independence; yet reversed the decision and action as soon as its wealth in diamonds and gold was evident by the discoveries of 1870. The annexation of the Transvaal to the British Empire was proclaimed in 1877 under Disraeli, and this policy was upheld by his successor Gladstone.

The Lexington of the Boers came in 1880 when British troops attempted to force payment of taxes; and the battle of Majuba Hill, the year following, caused Gladstone to acknowledge the independence of the Transvaal with certain limitations accepted under protest.



THE PARTITION OF AFRICA

Among the Nations.

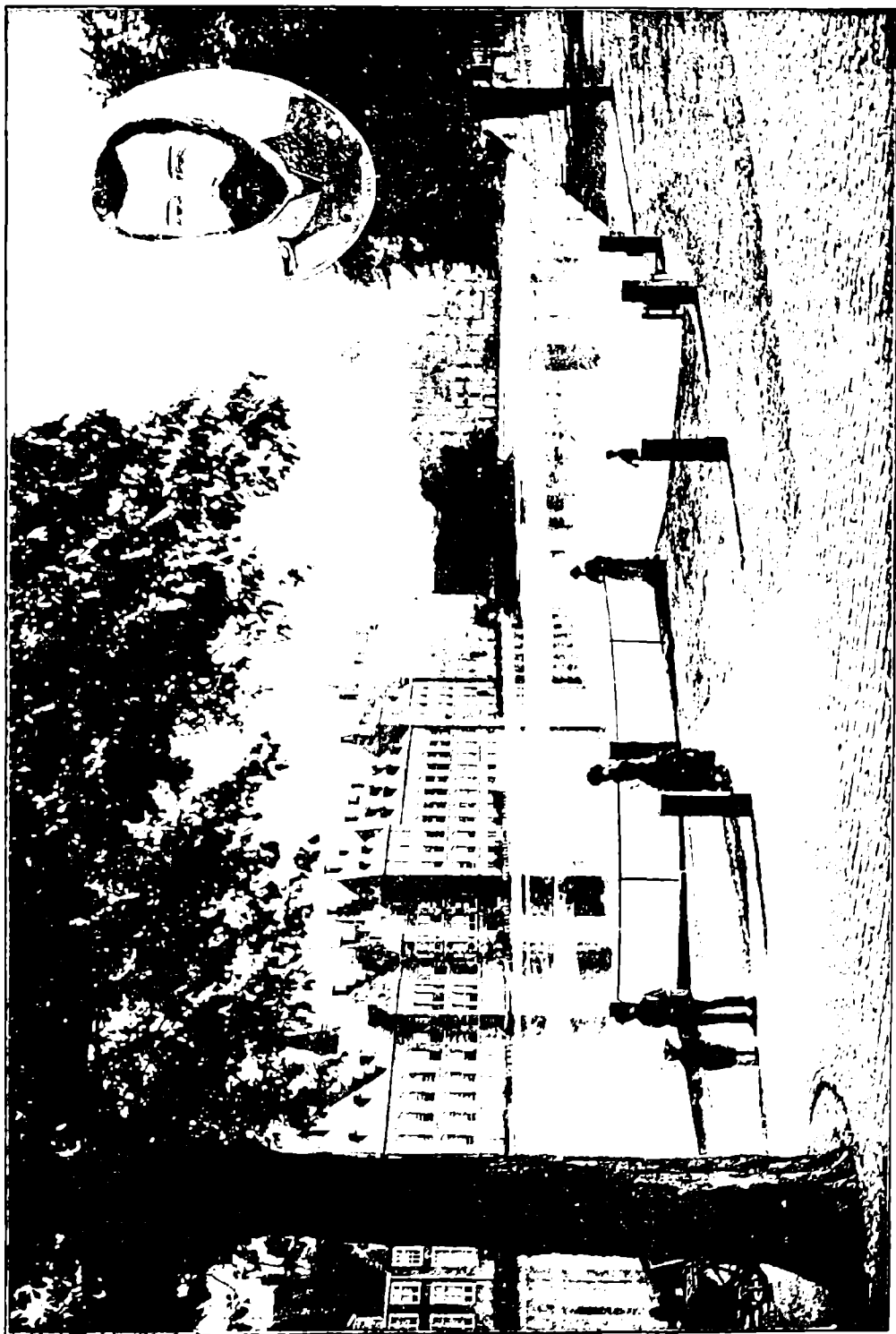
But a new discovery of mineral wealth soon filled the Transvaal with foreigners (called Uitlanders), chiefly English, whose wealth and intelligence entitled them to a share in the administration of affairs; but as they constituted a majority of the inhabitants, and were intensely loyal to Great Britain, they were considered to be so dangerous to Boer supremacy that the right of franchise was refused. This is the basis of British contention which led to the war, governmental privileges being vainly demanded by Great Britain for Uitlanders of five years' residence, also certain "reforms," doubtless more or less needed, but relative to which Prof. Goldwin Smith said, "Reform was not the object of Cecil Rhodes and his political allies. What they wanted was to give the ballot to people who they knew would use it to *vote away the independence of the state*. There is too much truth in the saying that this is the second Jameson raid." The first, it will be remembered, occurred in 1895, and was thought to be an attempt to cause an outbreak in Johannesburg so that the British might quell it by force and thus assume control.

The American way out of the difficulty would have been that all the South African colonies unite in one great Republic, which might have been were Cecil Rhodes or his fellows as great and as unselfish as George Washington and his associates. But the time of such possibility passed; the Orange Free State united her interests to those of her sister republic, the Transvaal, who had been long preparing for war; and together they conducted a most remarkable campaign against a force which finally numbered 250,000 men including the troops deemed necessary in Cape Colony, where Boer sympathy was strong.

The details of the war and the results are familiar to all. As a lesson against covetousness and strife for racial supremacy on both sides, it is a strong one, and also indicates the popular modern trend of the leading nations of the world in dividing and appropriating the possessions of weaker people, or at least controlling them for financial gain contrary to the spirit of the gospel.

The war is also a lesson for all who would treat a less intelligent race as tyrannically as the resident blacks have been treated by the Boers of South Africa, where they are not allowed upon the sidewalks, and where it was frequently thought to be a mark of Christian superiority for a Protestant Boer to break a negro's jaw for addressing him as "you," instead of "master." The judgments of God are often visited by one nation upon another. Because war is precipitated by foreign injustice is no evidence of equity at home. "With what measure ye mete, it shall be measured to you again," said Christ.

The accompanying map shows the control of the various nations over the continent of Africa. If such control enables the gospel to be more widely proclaimed than otherwise, it is but hastening the return of the COMING KING.



THE HAGUE, CITY OF THE WORLD'S PEACE CONFERENCE.

THE WORLD'S PEACE CONFERENCE OF 1899.

THIS Conference was proposed by the Czar of Russia, and at his request was called by the Queen of the Netherlands in the city of The Hague, Netherlands, May 18, 1899, continuing until July 29, 1899.

It was attended by delegates from twenty European, two American, and four Asiatic governments, as follows: Germany, Austria, Belgium, Denmark, Spain, France, Great Britain (including Ireland), Greece, Italy, Luxembourg, Montenegro, Holland, Portugal, Roumania, Russia, Servia, Sweden and Norway, Switzerland, Turkey, Bulgaria, the United States of America, Mexico, China, Japan, Persia and Siam, each government having one vote, regardless of the number of delegates.

Three committees were chosen: 1. On Armaments; 2. On Rules of War; 3. On Arbitration.

Relative to *Armaments*, the Conference expressed itself thus: "The Conference considers that the limitation of military charges, weighing upon the world at the present time is greatly to be desired in the interest of an increase of the material and moral welfare of humanity," and also, "The Conference is of the opinion that the governments—taking into account the proposition made in this Conference—should make a study of the possibility of agreement concerning the limitation of armed forces on land and sea and of naval budgets."

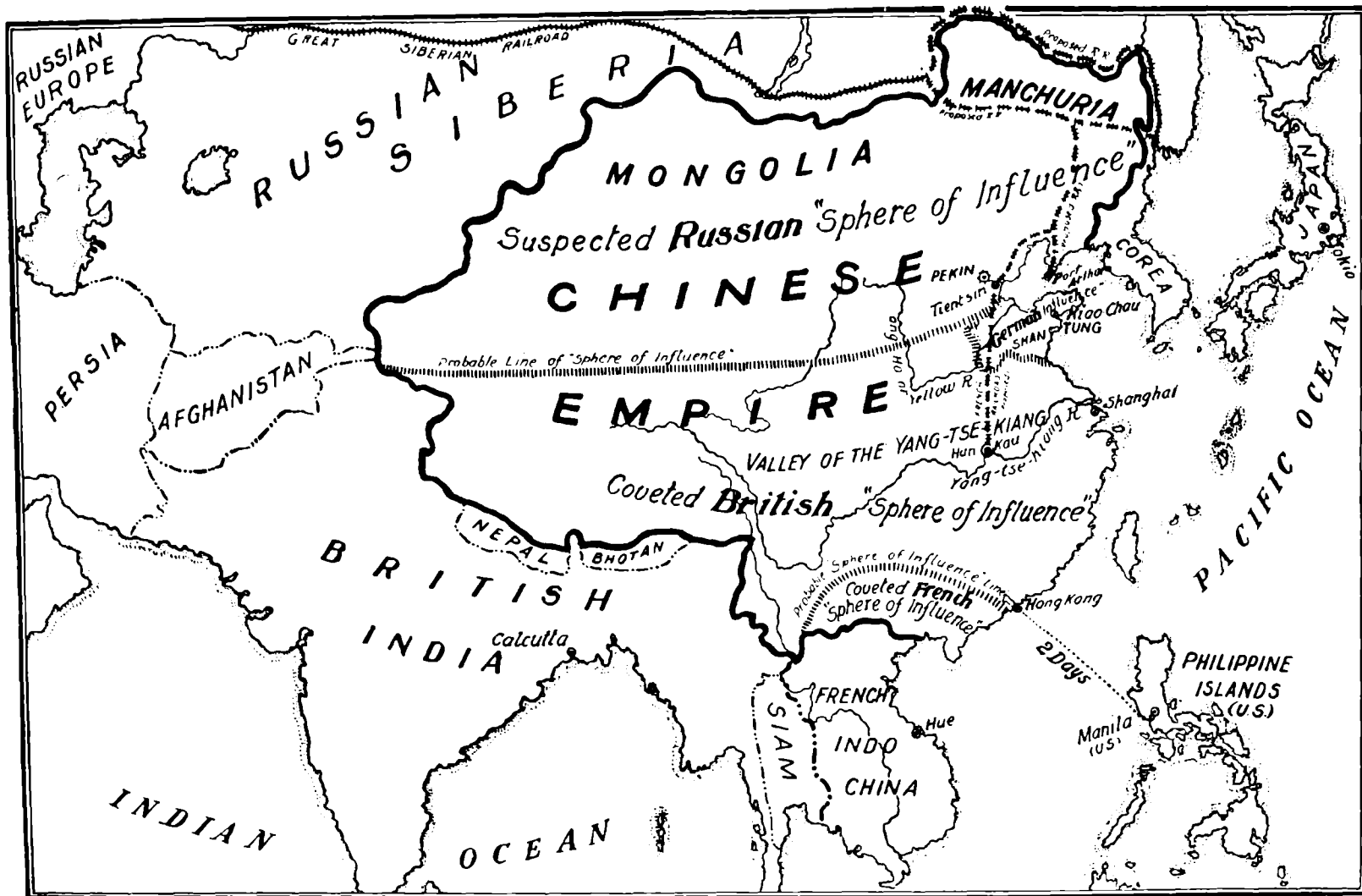
Relative to *Rules of War*, the principal formulated sentiments were: the prohibition of pillage and of the destruction or confiscation of works of art; the adoption of a humane system concerning prisoners of war; the extension of the Geneva Red Cross rules (1864) to naval warfare; and the adoption and extension of the laws formulated by the Brussels Conference (1874) for the conduct of land warfare. The idea of the American delegates, that private property ought not to be captured on the high seas, was not approved by the Conference. All the delegates, *except those from the United States and Great Britain*, voted for the prohibition of the use of asphyxiating shells, and bullets that expand in the human body. The representatives of these two most enlightened of all nations voted against the proposition, which was therefore not adopted, Portugal refraining from voting. It is claimed, however, that the United States delegation wanted a broader principle adopted, excluding *all* bullets of an unnecessarily cruel character, having twice offered such a resolution, once in Committee and once in full Conference; but on neither occasion could it be brought to vote. Thus variance over the two propositions resulted in the loss of both.

Relative to *Arbitration* each of the Powers files at The Hague the names of four men to serve as possible arbitrators. In case of arbitration it is *expected* that the arbitrators shall be chosen from the list at The Hague.

The Court of Arbitration, with its records, is designed to be permanent for the purpose of encouraging the recognition and gradual growth of a peace *sentiment* as against a tremendous array of *actions* adverse to it. The machinery only has been devised in parts. It now remains for the people to put together these pieces, supply the power.—love,—and run the machine! Will they do it? CAN they do it, without a change of character? The matter is left wholly voluntary upon the part of all, and judging from the war outlay of millions of dollars since this Peace Conference, and by the leading nations represented in it, the Bureau is destined to contain little more than sentiment.

In Isa. 2:3-5 is a prophecy of what "MANY PEOPLE SHALL GO AND SAY," but, beginning with verse six, the Lord says what will be the end of this "peace and safety" talk while practicing selfishness instead of the Golden Rule. These "pictures of desire" (see margin of Isa. 2:16) are being painted as God's Word declared they would be: but they are nothing more than pictures. See 1 Thess. 5:3.

The Arbitration Treaty which was voted for by the delegates is to be confirmed or rejected by their governments, and hence requires approval by the United States Senate in order to be *even* the *legislative sentiment* of this country.



EUROPEAN SPHERES OF INFLUENCE IN CHINA.

THE PARTITION OF CHINA.

THE air is full of it, even as the buzzards hover over some feeble old monarch of the jungle. It is barely possible, however, that the people of China are more asleep than sick, in which case we must not forget that *one fourth of the entire human race* is to be reckoned with before absorbed.

For the time being the meditative scramble of European Powers has shifted from Constantinople in Turkey, to Peking in China, whose destiny is now thought to lie in the hands of Great Britain, Germany, Russia, France, and Japan, with a probable voice by the United States since she stands so near in her Philippine possessions.

At first, *equality of opportunity in trade*, or the "open-door" policy, was all that was actually demanded. At last it will probably be something else. A more or less formal combine of Great Britain, Germany, Japan, and the United States will continue to be needed in order to keep Russia and France from doing anything decisive. "Spheres of influence" in China can not be secured by any nation with China's consent so long as she maintains a show of sovereignty; hence, for any Power to suddenly seize any part of the empire with the hope of holding it, some mutual agreement must exist.

The Yang-tse Valley, corresponding with our Mississippi Valley, is one of the natural divisions of China, while the Yellow River Valley to the north, with Manchuria and Mongolia, resemble in location our Atlantic coast and Canada. The southern provinces form a separate division, inhabited by people quite unlike their northern brethren in many particulars.

GREAT BRITAIN wants a growing "sphere of influence" over the Yang-tse Valley; but does not know how to safely get it.

RUSSIA borders on the northern provinces, and already has a "sphere of influence" over Manchuria, notwithstanding its inhabitants still pay taxes to the Chinese government. It is not a part of old historic China, and is therefore regarded by the "real" Chinese as alien territory, being the country of the reigning dynasty of the Tsings, hated by the "original" Chinese as a foreign usurpation; hence Russia could easily take control of all the northern part of China, did not the other Powers object. She will do this and march on to Peking if any other nation seizes a portion of China.

FRANCE was formerly joined with Great Britain in Chinese exploitation, but now she is the friend of Russia. France has wide influence throughout China by virtue of the fact that all Catholic missions have been regarded as under the French protectorate. The missionaries are officially recognized, and the French minister at Peking has the right to interfere and protect them. Were China dismembered, France would lose this general "moral" influence; but its exchange for something more material would be natural. She is the largest investor in the railroad to be built between Hankow and Peking. Should China be divided among the nations, France would doubtless control a large share of the southern section.

GERMANY secured (as a result of Chinese molestation of German Catholic missionaries) the port of Kiao-chow and various railroad and mining privileges. One third of the province of Shantung is a German diocese, the protection of its missions having been transferred to Germany by France a few years ago. But Germany has also Protestant missions in the south where French control would supersede were China dismembered. A material recompense, however, might atone for such spiritual loss.

THE UNITED STATES, whose chief interests in the East are the prospects of large commerce, would realize her dream more quickly were the Powers to possess themselves of China and awaken the country to modern life.

The protection of Christian missionaries in a country where they are not wanted, is the "reason" for foreign interference, naturally leading to foreign control. The kings of the West are fast becoming "THE KINGS OF THE EAST," spoken of in Rev. 16: 12-21.

WAR EVENTS SINCE THE WORLD'S PEACE CONFERENCE.

IN addition to the Spanish-American war, the South African war, and the Chinese embroglio, the following specified evidences of a coming general war have been chronicled as occurring since the World's Peace Conference, referred to on page 303. These war-like events were mentioned early in 1900 by the *Chicago Tribune*, under the heading, "Danger Signs in the Old World," enumerated thus after the statement that the diplomats of the Old World never were so busy as they are just now:

Russia has broken a treaty with Japan in order to secure a naval base on the Korean coast.

Japan has dispatched a powerful fleet to seize and fortify a position opposite the one leased by Russia.

Russia is shipping transport after transport, loaded with soldiers and guns, to Port Arthur, while Japan is mobilizing a great army.

Russia has moved 75,000 soldiers to the frontier of Afghanistan, and Great Britain has quietly shifted regiments in India until every pass on the frontier is heavily guarded.

France is actively engaged in war in the Algerian hinterland, fighting daily battles with the Arabs, and capturing towns and provinces long claimed by Morocco under treaties with Europe.

Emperor Menelek has set up a claim for all the territory lying between the present frontier of Abyssinia and the Nile, and has sent an army of 40,000 men into the disputed region, on the pretense of putting down rebellion.

Germany has seized hundreds of square miles of territory which up to the present time has always been included as a part of the Congo Free State.

Prince Ferdinand of Bulgaria has for months been planning a declaration of independence from Turkey, thus endangering the peace of the Balkans.

Russia has sent a peremptory note to Turkey, declaring that the Porte's attitude toward the Armenians will no longer be tolerated.

In France the only political party that clamors for war with England, carried the last election by an overwhelming majority, and the same party is breaking up the ministry that stands firmly for peace.

In Italy, revolution against the present form of government is in the air. The Radicals and Socialists lately forced the dissolution of Parliament by their demands for a revision of the constitution.

Sweden and Norway are arming with feverish haste, both fearing a crisis in the quarrel that has kept the flame of national jealousy alive for a century.

And last,—and least, too, it may be granted,—here is the United States threatening a resort to extreme measures to collect a long standing claim for indemnity from Turkey.

War's Mortgage on Civilization.

UNDER the above heading the *New York World* says that the debts of the civilized nations now add up a total of over \$32,000,000,000, most of it incurred in war. If the whole American cotton crop were sold, for 100 years in succession at \$300,000,000 per annum, and the proceeds applied to the payment of this tremendous indebtedness, there would still be nearly two billions unpaid. To pay the rapidly accruing interest, 3,000,000 men would have to work constantly at \$1.50 each per day. Civilization is under a blanket mortgage to war.